

# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXXIV, No. 10  
WHOLE No. 847

December 19, 1925

PRICE 10 CENTS  
\$4.00 A YEAR

### CONTENTS

PAGE

CHRONICLE .....217-220

#### EDITORIALS

Catholic Girls in Secular Colleges—The  
Prohibitionists Write to Rome—The President  
and the Coal Strike—Coddling Catholic Litera-  
ture—New Bills in Congress.....221-223

#### TOPICS OF INTEREST

They Laughed at Death—A Catholic Founda-  
tion Unmasked—The Logic of Bethlehem.....224-229

#### POETRY

When Sheila Sits Before Her Harp—Sonnet—  
Reminder .....225-229-232

#### SOCIOLOGY

The College and Birth Control.....230-231

#### EDUCATION

Before We Pension Our Lay Teachers.....231-232

NOTE AND COMMENT.....233-234

#### LITERATURE

Writing and Living.....235-236

REVIEWS .....236-240

COMMUNICATIONS .....241-242

## Chronicle

**Home News.**—The Sixty-ninth Congress assembled for its first session at noon, Monday, December 7. In the Senate, the credentials of the successors to the late Senators Ladd, Spencer, Ralston and LaFollette were read. Robert M. LaFollette, Jr., of Wisconsin, took the oath of office in his father's place. Representative Nicholas Longworth, son-in-law of the late President Roosevelt, was elected Speaker of the House. In his inaugural address he declared his intention to return to the old principle of party leadership, condemning "the European system of bloc Government." A new rule was passed, over definite Democratic opposition, requiring 218 signatures,—equivalent to a total majority of the House membership—to any petition to bring a bill from a committee to the House floor. This action displaced the rule, adopted last year, whereby only 150 signatures were required.

At the second day's session the annual message of the President was received and read in each House. The document, covering twenty-five printed pages, of about 13,000 words, treats of a wide variety of subjects, and has met with rather universal approval, not only in Congress, but, as reflected in the press, throughout the country

*The New  
Congress*

*Message of  
the President*

as well. A tone of optimism is presaged in Mr. Coolidge's introductory report of a general condition of national prosperity and progress. No radical departure from policies already adopted seems to be warranted, but rather a procedure, in moderation, along the lines hitherto followed. At the very outset the President encourages the policy, consistently advocated by this review, of avoiding the usurpation, by Federal interference, of powers which rest peculiarly with the individual States. His words merit thoughtful consideration:

The greatest solicitude should be exercised to prevent any encroachment upon the rights of the States or their various political subdivisions. Local self-government is one of our most precious possessions. It is the greatest contributing factor to the stability, strength, liberty and progress of the nation. It ought not to be infringed by assault or undermined by purchase. It ought not to abdicate its power through weakness or resign its authority through favor. It does not at all follow that because abuses exist it is the concern of the Federal Government to attempt their reform.

Society is in much more danger from encumbering the National Government beyond its wisdom to comprehend, or its ability to administer, than from leaving the local communities to bear their own burdens and remedy their own evils. Our local habit and custom is so strong, our variety of race and creed is so great, the Federal authority is so tenuous, that the area within which it can function successfully is very limited. The wiser policy is to leave the localities, so far as we can, possessed of their own sources of revenue and charged with their own obligations.

In his references to government economy, efficiency in expenditures, and taxation, Mr. Coolidge reiterates much of what he has already stressed in his public speeches and written messages. For national purposes alone, he notes, a tax of approximately thirty dollars is being paid, directly or indirectly, by every inhabitant of our country. Every expenditure that can be reduced, therefore, will lessen this burden. Our war debt, the only item that can ultimately be extinguished, has already been cut down by about \$6,000,000,000. Praise is voiced for the new economic measure framed, in non-partisan spirit, by the Ways and Means Committee of the House, which promises tax-relief by March next. The prominence and extent of the Chief Executive's reference to the Permanent Court of International Justice is indicative of the importance which he attaches to that body. With more at stake than any other country, he says, our effort to avoid war should be undisguised. Wars arise from small incidents and trifling irritations, which can be adjusted by an international court. "We can contribute greatly to the advancement of our ideals by joining with other nations in maintaining such a tribunal."

*Lowering  
the Taxes*

Deploring the continued results of the coal-strike, and the lack of National authority to intervene in its solution, reconsideration of, and action on the report of the last

#### *The Coal Strike*

coal commission is urged, as is the authorization of the President and the Departments of Commerce and Labor, to deal with such emergencies. If national interest in this question has not been adequately reflected in the attention given the matter in the President's message, it may perhaps be because Mr. Coolidge is to be more outspoken in his prospective reply to the letter of Mr. Lewis, President of the United Mine Workers.

Besides questions of Muscle Shoals, Immigration, National Defense, Veterans, Reclamation, Railroads, the Negro, Civil Service, etc., Prohibition comes in for comparatively limited mention. It is the law of the land, Mr. Coolidge points out, and therefore ought to be obeyed.

#### *Prohibition*

Wherefore he requests of the people observance, of public officers continued efforts towards its enforcement. No mention is made of either repeal or limitation of the Eighteenth Amendment; on the contrary, appeal is made to Congress "for favorable action on the budget recommendation for the prosecution of this work." The budget, transmitted to Congress the following day, provides for \$21,940,000 for Prohibition enforcement, with additional recommendations in prospect for development of the Coast Guard Service.

The President's message reminds members of Congress that in the deliberations which confront them, the purpose of legislation is to translate principles into action. Whatever difference of opinion his individual recommendations may arouse, few will gainsay Mr. Coolidge's contention that the Government of the United States will avail little, unless its efforts bring "more justice, more enlightenment, more happiness into the home." And many will find encouragement in the Chief Executive's observation that in promoting the growth and improvement of the material and spiritual life of the nation, human efforts alone will not avail. "If they come at all," concludes the message, "it will be because we have been willing to work in harmony with the abiding purpose of a Divine Providence."

**China.**—The American Minister to China has officially reported to the State Department at Washington the overwhelming defeat of the Manchurian war-lord, Marshal

#### *Chang Falls*

Chang Tso-lin and adds that his position is hopeless and that there is a general exodus from Mukden. His defeat, according to press dispatches, was due to a revolt of General Kuo Sing-lien, formerly a division commander of Chang's, now allied with General Feng. Pretending to surrender he is reported to have turned the left flank of the Marshal's forces and brought about his defeat. In spite of Chang's collapse General Li, Civil Governor of Chihli has reiterated his intention of opposing Feng's forces and a clash in the vicinity of Tientsin is expected. He is also reported to have reached an agreement with

Marshal Wu, leader of the Central Provinces' Alliance and General Sun Chuan-fang, Governor of Chekiang, whose troops recently drove those of Marshal Chang from Shanghai and the Yangtze valley. Meanwhile Peking is tranquil except for minor student demonstrations. Efforts to create a new cabinet have failed, apparently because of Feng's indecision.

In the midst of the turmoil that pervades, the Customs Conference of the Powers remains in session. The experts are working on the details of the schedules and declare their ability to complete the work in a few weeks, provided matters are expedited, but the political uncertainty evidently distracts the Chinese delegates who are occupied with other affairs besides the conference. It is the evident purpose of the foreign delegates to continue to confer as long as there is a Government to confer with.

#### *Parleys*

—The extraterritoriality conference is slated to begin on December 18.—Though the judges have finished their sittings on the Shanghai May shootings, their reports have not been published. They are tied up in diplomatic circumlocution which can be extended indefinitely by the ministry of any small nation and which is causing considerable criticism.

**Great Britain.**—The Council of the League of Nations sitting at Geneva has again opened up the Mosul dispute, following the decision of the Hague tribunal declaring its competence to decide the matter. It is understood that the Council is hesitant about announcing a decision as it fears

#### *Mosul Situation Critical*

a failure to obtain acceptance of its rulings may imperil the peace of the Far East. As a fact Turkey has already announced her unwillingness to accept any decision which fails to meet her views. Tewfik Rushd Bey, Turkish Foreign Minister, is again in Geneva to defend his Government's position. Press dispatches regard the situation as critical and there are rumors that the Council will endeavor to bring the disputants into direct negotiations.

On December 9 in a secret session of the Council of the League of Nations at Geneva, the Franco-British differences on disarmament were settled. Dr. Benes of Czecho-

#### *Disarmament Agreement with France*

slovakia was entrusted with the task of preparing a compromise draft to meet the ideas of both parties. Heretofore the French with practically all other members of the Council demanded that the economic and financial aid to be given an attacked country should be specified; the British demanded that the commission study only "visible armaments." However Sir Austen Chamberlain and Paul Boncourt were able to reach an accord by which obligations under Article sixteen should be "suggested" and the industrial and economic situations of the countries should be taken into account in studying visible armaments. The new arrangement does away with the 5-5-3 ratios and proportions armaments fairly.

Announcement has been made in London of an arrangement whereby Reuter's and the London Press Association



become joint owners of Reuter's News Agency. The change is dictated according to the Press Association for no other motive than "securing for the British press control of the most important foreign news agency and to safeguard the sources of their foreign news from the possibility of contamination and exploitation."

**Reuter's  
and Press  
Association  
Merge**

Bishop John S. Vaughan is dead at Blackburn at the age of seventy-two. His Lordship who was Auxiliary Bishop of Salford was brother of the late Cardinal

**Bishop  
Vaughan  
Dead**

Vaughan and was consecrated bishop in 1909. Formerly he was Canon of Westminster Cathedral and Rector of St. Bede's College, Manchester. For several years he was in Rome as Domestic Prelate to the Pope. He made several tours during his life time to the United States and is widely known both as a writer and a lecturer. He is best known in London as the organizer of a series of free Catholic evidence lectures which from 1890 until 1903 were delivered in the public halls of the metropolis.

Guarantors of this year's British Empire Exhibition recently concluded at Wembley, which was known for a long time to have been a financial failure, have been thrown

**Aftermath  
of  
Wembley**

into a panic by the official announcement that they would be required to pay fifteen shillings on the pound, about \$8,000,000, to cover the deficit. This represents three-fourths of the total guarantee. The most they expected to pay was one-fourth. What makes their position more embarrassing is that they have practically been asked to pay the sums standing against their names before December 31. In lieu of payment at that time five per cent. interest will be charged. Already there is talk of demanding an inquiry as to why the exhibition failed so miserably. Only one among the many companies obtaining concessions to run amusement features declared a dividend.

**Ireland.**—Resolutions approving the agreement concluded in London concerning the Boundary dispute between North and South Ireland have been introduced in the Parliaments, respectively, of Great

**London Pact in  
the Parliaments**

Britain, Ulster and the Free State. Both houses of Northern Ireland ratified the London pact unanimously. The British House of Lords passed the bill through all its stages without opposition. Lord Birkenhead, who moved the ratification of the bill, displayed his usual concern for the protection of Ulster interests. Southern Ireland, however, is not accepting the agreement easily. In the Dail, the proposal of the Ministry to suspend the standing orders so as to expedite the passage of the bill met with bitter opposition. President Cosgrave made a lengthy defense of the London agreement that amended the Anglo-Irish Treaty. He admitted that the Boundary Commission had failed; because of this, Ireland would be torn apart by new feuds and the Free State was threatened with the most serious crisis in its existence. The alternatives, he stated, were to put the award of the Boundary Commission into effect or to

resort to the arbitrament of force. The former would drive the country asunder and the latter was unthinkable. He believed that "if this agreement is accepted in good faith by all parties in Ireland, it will mark the turning point in Irish history." He stressed the importance of the Free State exemption from bearing part of the British war debt, declaring that uncertainty regarding such payment had injured Irish credit. The Bill for ratification passed the second reading in the Dail by a vote of 71 to 20. The opposition includes the Labor Party, some of the deputies of the Farmers' Party, and a few of the Ministerialists. The Opposition leaders, Mr. Johnson of the Laborites and Mr. Baxter of the Farmers' Party, invited the deputies of the Republicans to a joint meeting for the discussion of the bill. It seems that Mr. De Valera has given his approval to the proposed meeting. Addressing a large audience in O'Connell Street, Dublin, Mr. De Valera denounced the partition of Ireland as the greatest outrage ever committed by England on the Irish people. He stated that national consent to the London pact could not on any account be given. Ireland's sole gain, he continued, from the pact was the gain of being relieved from the responsibility of being further cheated.

**Latin-America.**—On December 9 the Tacna-Arica Plebiscitary Commission approved the dates fixed by General Pershing for the plebiscite. January 15 is named as

**Chile**

the day for presentation of the election law. The registration will be held from February 15 to March 15 and the final votes are to be cast on April 15. General Pershing charges Chile with not having fulfilled the requirements of a free plebiscite, and with having unlawfully administered the Tacna-Arica territory and otherwise made the holding of a free referendum impossible. President Alessandri of Chile, on the other hand recently accused Americans in Arica of promoting "conflict, discord and hatred" between Chile and Peru instead of trying to solve the dispute peacefully. Chile's delegates have, until now, persisted in absenting themselves from the sessions as a protest against the Commission's delay in fixing dates for the voting regulations and for the plebiscite itself. Chile's appeal to President Coolidge as arbitrator has caused little surprise in Washington. The two representatives at Arica on December 9, besides General Pershing, were Señor Froyre of Peru and Señor Augustin Edwards of Chile, who only the day before refused the post of Chilean Ambassador to the United States. It is reported that he aspires to the Presidency of his own country which, if victorious in the Tacna-Arica dispute, he will doubtless win. Señor Salomon, another delegate at the Commission, is President Leguia's chief legal advisor and reports assert that he is aiming at the Presidency of Peru and is likely to win if Peru is victorious. Present conditions indicate that Chile's defeat would result in a bloodless uprising whereas Peru's defeat would inevitably bring about a violent revolution.

According to reports from Mexico City Señor Pani,

Minister of Finance, has announced that "negotiations are being conducted with the International Committee of Bankers in order to modify certain clauses of the Lamont-De La Huerta agreement, but that up to the present

*Mexico* no date has been fixed for cancellation of the agreement." It may be recalled that the whole subject was unofficially discussed between members of the International Committee and Finance Minister Pani during the latter's visit to New York last January, when it was said that the Mexican Government would not for a moment entertain the idea of repudiating an agreement once signed and ratified by its President and Congress.—A review of the export and import trade of Mexico for the past five years shows a considerable increase from year to year. Data regarding ownership of resources, compiled by the Federal Government reveal an almost complete foreign possession of the major source of exports, with 57.46 per cent of the oil resources in the country owned by Americans.—The fate of all Catholic labor organizations seems to depend upon the interpretation of Article 114 of the Labor Law. A heated debate took place in the Chamber of Deputies last November over the meaning of Article 114. Obviously, all Communistic labor unions, such as the powerful Regional Confederation of Mexican Workingmen, aim at subjecting minority labor groups to their control and at making it impossible for labor organizations affiliated with religion to exist in Mexico. The text of the Article in question is, in part, as follows:

In no case may Boards of Conciliation and Arbitration recognize, for the purpose of labor contracts, the simultaneous existence of two groups in the same body. . . . Employers or firms may not make contracts with two or more groups of the same profession, and any agreement so made may only be contracted with the group having a majority of members in active service. Nor may they recognize the existence of labor groups constituted with a view to devoting their activities to the service of any religious creed.

A course of technical instruction in Social Work under the auspices of the Secretariado Social Mexicano is to be opened on January 1 in Mexico City. This organization, to which priests and ecclesiastical students are eligible, was instituted by the Hierarchy in 1920. Father M. D. Miranda, the Director General of the Secretariado since last June, is a former student of the South American Collegio Pio Latino, in Rome. Before becoming Director General he visited Europe and continued his sociological studies in France, Germany, Belgium and Spain. An announcement of the N. C. W. C. reports that the course offers the following subjects: The labor question and the program of the Church as a whole; the labor question in Mexico, its solution; organization of trade unions, mutual loan and insurance association; savings and rural banking associations; the legal status of labor organizations and syndicalist propaganda.

The Knights of Columbus have provided new scholarships in the Boy Guidance course of the University of Notre Dame for one man in each of the eight archdioceses of Mexico. The scholarships thus offered aim at encouraging trained Catholic men to counteract the irreligious

attitude of the Government. It is reported that some of the appointments have already been made by the Mexican Archbishops.—A dispatch from Mexico City states that the Federal Government is planning to restrict the number of Catholic churches throughout the country, and to this end the Governor of each province is to submit a census of the churches in his State; majors and other officials of the various municipalities are making the investigation and preparing their reports.

*The New Government* Spain.—General Primo de Rivera had already announced the approaching change of Government on November 8 last, when, in an official bulletin addressed to the army on the occasion of its departure for Morocco, he indicated some characteristics of the forthcoming civil régime. Though the public at large were in sympathy with the Directorate yet the change is a welcome one to all parties, even the most sanguine of whom realized the latent weakness of a Military Directorate should it remain too long in power. The new Government will, doubtless be well received as it retains the same fundamental principles which made the Directorate a success. General Primo de Rivera remains at the head of the Government as Premier. The Vice Premier and Minister of the Interior is General Martínez Anido, to whom is due the successful maintenance of public order during the last administration and the suppression of Communistic uprisings in Barcelona. No change is expected in Spain's international policy. Señor Yanguas, the Minister of Foreign Affairs, was professor of International Law at the Universidad Central and has repeatedly rendered invaluable assistance to social Catholicism. Señor Calvo Sotelo, the Minister of Finance, had already distinguished himself under the Directorate in local administration and economic reform. Other members of the Cabinet are as follows: Señor Caloponte, Minister of Justice; the Duke of Tetuan, Minister of War; Admiral Cornejo, Minister of Marine; Marquis Guadalerzas, Minister of Agriculture; Señor Eduardo Aunos, Minister of Labor; Professor Callejo, Minister of Education. The Government, as really representative of national feeling, is expected to continue the Directorate's attitude of respectful and cordial relations with the Church.

Our next issue will bring AMERICA's Christmas message. Full of the Christmas spirit of today and of the long ago will be Miss Ella M. E. Flick's "Happy Christmas!" which is also a "Merry Christmas!"

The melody of Christmas rings musically through the "Five Carols of Christmastide" by J. R. Adams, whose article will contain seasonable selections from Miss Imogen Guiney's poetry.

In harmony with these contributions will be Louise Crenshaw Ray's "Famous Paintings of the Nativity."

There will be a number of other most timely topics in the forefront of popular interest.



## AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

SATURDAY, DECEMBER 19, 1925

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS  
Editor-in-Chief

JOSEPH HUSSLEIN      PAUL L. BLAKELY      FRANCIS X. TALBOT  
WILLIAM I. LONERGAN      PETER J. DOLIN  
Associate Editors

GERALD C. TREACY, Business Manager

SUBSCRIPTIONS POSTPAID  
United States 10 cents a copy; yearly, \$4.00  
Canada, \$4.50      Europe, \$5.00

Address:  
Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.  
Telephone: Murray Hill 1635  
CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

*A copy of the Index for Volume XXXIII of AMERICA will be mailed to any subscriber on application to the publication office, Grand Central Terminal, New York City.*

## Catholic Girls in Secular Colleges

FEW numbers of this Review have lacked an article which either directly or indirectly was a defense of the Catholic school. In view of the law of the Church, and of the truth that, humanly speaking, the Catholic school is the greatest auxiliary of the Catholic Church, the Editors have believed it their duty to strengthen the Catholic school by every means at their disposal. Had they acted otherwise, they would have held themselves faithless to a plain imperative duty.

It is with pain that they have at any time criticised opinions expressed by Catholics on this vital topic. Never is it easy to censure those who are of the household of the Faith; yet should these promote a course of action which seems harmful to the Catholic school, what they say and do is infinitely more far-reaching than the word or deed of a non-Catholic. It is especially unpleasant to criticise one who by profession and achievement is devoted to the service of the Church. But persuaded as they are that the loyal, whole-hearted, unreserved support of every Catholic is absolutely necessary if the laws of the Catholic Church on education are to be understood and obeyed in this country, the Editors cannot withhold their word of comment and warning when the head of a religious community, uses language which can be interpreted, even if not so meant, as a condonation of the unhallowed practice of sending our Catholic young people to secular universities.

According to a news-story sent out by the National Catholic Welfare Council, dated—of all days!—De-

cember 8, Mother Joseph, Superioress of the Maryknoll Sisters, said in the course of an address to the Newman Club at Columbia University:

When I told my confessor that I was going to Smith College, he thought that I was on the road to perdition. In fact, he said that he never expected to see me again in a Catholic church. Fortunately, he was mistaken. And I may even say that, under God's Providence, my going to Smith College was instrumental in turning my thoughts to Catholic missions. It is my honest conviction that if I did not go to Smith College, I should not now be Mother Joseph.

With all deference to Mother Joseph, it may be said that there is an ordinary and an extraordinary Providence of God. If she did not succumb to the deadly influences of an educational system against which the Church has never ceased to raise her protest, she was sustained by the same extraordinary Providence which delivered Daniel from the teeth of lions, the three youths from the fiery furnace, and Agnes from a den of infamy. But these holy persons did not seek the peril from which God rescued them. They were thrown into it, against their will. Where others have been lost, Mother Joseph was saved; but of itself the system of education condemned by the Church because it dethrones God from the school is also calculated to dethrone Almighty God from the heart of every young man and woman exposed to its baneful influence. God, it is perfectly true, can cause the very stones to cry out in praise of Our Lord and of His Mystical Body, the Church. But, ordinarily, He does not do this. He looks for the voluntary praise of His creatures, and, in this connection, for that high form of praise which consists in obedience to and respect for the letter and the spirit of His Church's laws on education.

As to Mother Joseph's confessor, his voice died in the Sacred Tribunal, and his tongue is now as if it were not. But it is safe to infer that he did what every good priest does; that is, he warned his penitent against the dangers of a training wholly dissociated from the Church and from Catholic teaching. It is painful to reflect that Mother Joseph disregarded his priestly counsel; more painful to know that in later years she appears to have suggested to a group of young Catholics at a secular university that that great gift of God, a vocation to the religious life, was occasioned by her refusal to follow her confessor's advice and her determination to abide by her own choice.

The whole incident is painful. Almost on the day that Mother Joseph spoke, Dr. Butler, the president of the very university in which her audience gathered, wrote of the necessity of religion in education and the peril of the institution which lacks it. It is regrettable that Mother Joseph's words were ever uttered; regrettable that the National Catholic Welfare Council has given them publicity; most regrettable of all, that so devoted a daughter of the Church as Mother Joseph, who is so well known, ever thought them.

### The Prohibitionists Write to Rome!

THE good people who recently sent a letter to the Holy Father, asking him to tell Catholics how to enforce the Volstead act, are cut from the same piece as the old lady who could never get over the habit of saying that the Pope lived in a vacuum. They cannot lay the delusion that the safety of the Republic is bound up with the Volstead act. The letter appears to have been addressed to the American newspapers, quite as much as to Rome, and there the folly and the impudence begin. In fact, one hardly knows whether to laugh at the silliness of the thing, or to consider it another example of fanaticism, not unmixed with malice.

For with one or two exceptions, as Monsignor Belford remarks, the signers trail with a crowd that hates and loathes the Holy Father and all for which he stands. Another angle of the case is pointed out by the Rev. John Burke, C.S.P., when he writes that the letter recalls the hecklers who wished to catch Our Blessed Lord in His answers. Should the Holy Father venture to offer advice as to the best method of enforcing an act of Congress, they could accuse him of "interfering in politics." Should the Pontiff, in his wisdom, consider that his American children are quite able to manage their political affairs without his assistance, they can cry out that he protects violators of the law. For ineffable impudence it is impossible to parallel a band of men and women who have convinced themselves that the Law and the Prophets, the Constitution and the statutes, the peace and prosperity of the people, are all bound up in the act which sprang from the brain of the Anti-Saloon League, and must speedily perish with its non-enforcement.

Parties otherwise deeply interested in the Volstead act have, in the language of the day, hastened to "get from under" this pitiable letter. But the incident remains, to score the need of guarding against the peculiar mentality which produced it. As long as this mentality confines itself to private circles it is merely ludicrous. When it ventures into the open and dabbles in politics and government, it becomes a movement that has possibilities singularly vicious.

Meanwhile the good people who live in dread of the day when the Holy Father will order all Catholic Americans to capture the White House or the Washington Monument, or, if nothing better offers, even Congress, may find a sense of security in the silence of the Vatican. The Holy Father knows his Catholic and his non-Catholic children in the United States, and in his charity credits us with an amount of common sense and capacity for self-government which even the most optimistic among us would hardly accord. The Church teaches us to obey all just laws, and the Holy Father is well aware that in the United States the shepherds of the flock are vigilant and the flock obedient.

### The President and the Coal Strike

THE President's Message to Congress has awakened the customary discord among the politicians. The disinterested reader will observe that it contains more than one implied order to Congress, but Congress has its own concept of obedience.

When referring to the coal strike, the President thought proper to refrain from comment on the communication recently addressed to him by the head of the miners' union. He describes the conflict in the coal industry as "perennial" which is near the literal truth, and observes that the public is the greatest sufferer. Since the Federal Government "has little or no authority" to stop this war, "its attitude must be humble supplication." Investigation has followed investigation, and every investigation had its sequel in a strike. The President's remedy is to lodge authority in the President and the Departments of Labor and Commerce "giving them power to deal with an emergency."

Precisely what the President has in mind when he also asks authority to exercise control over the distribution of coal "in a case of threatened scarcity" is not altogether clear. Presumably it would lie within the competence of the Government to decide what constituted a threat of scarcity, and this would imply that, to a greater or less degree, the Government would at all times be obliged to exercise "control of distribution." Whether Congress can grant this power, which is designated in the bill offered by Senator Borah, is at least doubtful.

But what is best in the President's plan is the influence upon public opinion to be created by a thorough and impartial investigation of the causes of war in the coal fields. By an amusing typographical error the New York *Herald Tribune* set the President's remarks on coal under the head "Shipping." A glance at the advertisements, now common in New York, for the sale of Welsh and English coal suggests that the "make-up man" may be right after all. Within two hundred miles from the richest coal field in the world, New York either shivers with cold, or purchases at an exorbitant rate coal that has been shipped three thousand miles across the sea.

### Coddling Catholic Literature

NOT every Catholic book is a masterpiece. The list of Catholic publications during the past year contains a small half dozen of true achievements, a larger number of works that demand respect and merit commendation, and an overwhelming majority of slightly or gravely inferior books. Much careless writing and many undigested ideas have been rushed to the printer when they should have been hidden away in trunks. Not a few of these books, whether of asceticism or fiction or poetry, are trivial in their pietistic sentimentality, are vapid in thought and imagination, and are painfully crude in technique.

When such books are reviewed in the Catholic press,



however, they are praised almost universally. It would seem that the mere fact that a book is Catholic is sufficient to assure it a warm welcome. If it has the very slightest merit it is reviewed with superlatives. The deplorable practice of "log-rolling," of making the book sections a part of the advertising department, so common in secular papers, is becoming an accepted usage in our Catholic press. Should a reviewer venture even the slightest criticism of a Catholic book, he is branded as unjust. Should an editor fail to feature the book, his journal is denounced as a stupid and hostile sheet. The result is that the reviewer and the editor are being deprived of their freedom and frankness.

Honesty in judgment and fearlessness in expression must be guaranteed to the critic of books. Publishers may legitimately praise all the volumes that they deem worthy of placing upon the market, but reviewers must justly pass verdict upon the merits or the defects of these volumes. Just as the reviewer must commend what is scholarly and clever and artistic in a book, so must he point out what is silly or futile, inaccurate or trashy. He must be bold in the face of the author's vanity and the loyalty of the author's admirers, and he must not be troubled by the accusation that he is discouraging Catholic literary effort. When he is not impressed by a book, he must not try to impress others by his comment upon it. When he honestly considers the book anemic, he stultifies himself by stating that it is bursting with vitality. Such a critic is true neither to himself nor to his readers.

Fulsome praise to inferior books is working serious harm to Catholic literature. Precisely because every Catholic publication is commended unreservedly, our literature has continued unbettered. The ideals of the critic have been lowered to the achievements of the mediocre author. Indiscriminate praise will never raise our literary standard; discerning strictures may prevent the abasement of our ideals. It is true that Catholic writers must be encouraged in their efforts. But they must be urged to make their books of a nature that demands respect and that welcomes or defies honest criticism. They must be dissuaded from publishing books that extravagant reviewers alone find pleasurable and profitable.

#### New Bills in Congress

**I**N the first two days of Congress more than a thousand bills were introduced. If some of these measures should by accident emerge from the committee-room, they would surprise no one more than their sponsors. Brought in merely to satisfy a real or supposed demand of the folks back home, these constituents will be satisfied that whatever was possible was done, when they receive a printed copy of the bill.

Proposals which reflect the theory that it is the business of Congress to make men happy, wealthy, or at least, thrifty, and wise, are of a different and a dangerous type. Some of these measures, no doubt, will be adopted, since believers in what John Fiske used to call "good old granny government" are still

numerous, and are noted for activity at the polls. More dangerous still are the bills, "a whole sheaf of bills," according to a New York correspondent, to amend the Constitution. Conspicuous among them is the new child labor amendment.

This amendment reduces the age of childhood from eighteen to sixteen, and with an effrontery rare even in Congressmen, proposes to confer upon the States power to regulate or forbid the labor of persons under that age. Whether Congress will bow, as it did before, to the influence of organized lobbyists, or recognize in the decisive defeat of the former amendment a true indication of the wishes of the people, is a matter of conjecture. To prophesy what Congress may do is as difficult a task as foretelling the amount of sunshine on next April Fools' Day.

It is well to note, however, that the States did not reject the first child labor amendment solely because the age limit was fixed at eighteen years. They rejected it because they deemed themselves capable of solving the problem without the interference of Congress. Whether the age be set at eighteen, sixteen or six, the principle remains the same. The regulation of the labor of its citizens belongs to the police powers of the States, and at that is decidedly limited.

It is erroneous to hold that this new amendment has no connection with the plan to bring the local schools under the control of the Federal Government unless the contention means that once the amendment is adopted the old Smith-Towner scheme would be superfluous. That statement is quite true. With the powers possible under the amendment, a measure conferring control over the schools would not be needed. But to avoid difficulties, the new Curtis-Reed Federal education bill has been introduced. Its purpose, as has already been shown, is essentially that of the bill of October, 1918. It creates a Department of Education, but is silent on the question of appropriations. They will come later, with the inevitable expansion of the new Department.

For the most part, the advocates of the new bill are the same men and women who when they fought for the bill of 1918, professed to see no danger of Federal control in a Federal appropriation to be distributed among the States on condition that the local educational programmes be submitted to Washington for approval, revision or rejection. They have changed their methods but not their purposes, and some of them are frank enough to admit it. That the campaign for the new bill will be vigorous can be gathered from the fact that it has the support of the National Education Association, the Masons of the Southern Jurisdiction, and of such Ku Klux Klan groups as are vocal. Should they succeed in persuading Congress that the country needs a Department of Education, although under the Constitution the control of the local schools is forbidden Congress, the end of local self-government in this and other important spheres cannot be long deferred.

## They Laughed at Death

MARY FRANCES RICE

**H**IGH on the roll of honor of this Jubilee Year stand the sixteen Ursulines who went to death laughing as the guillotine did its bloody work at Orange, France, during the Reign of Terror. For the best part of France's Great Century, great in its virtues and its vices, these Ursuline nuns had led fervent lives in their quiet cloister. When the Lenines of the day decided to save the people from tyranny by substituting their own tyranny to the accompaniment of falling heads and blood-spattered baskets, they decreed the suppression of Religious Orders and the expulsion of monks and nuns. In 1792 the decrees were applied to the Religious of Bollene.

The Ursulines there were offered their freedom but refused to forsake their cloister and betray their vows. Not only did they remain in Bollene, despite the decree of expulsion, but they also opened the doors of their convent to the Religious of other Orders who had already been expelled.

For the following year and a half the Ursulines and the Sacramentines, who had taken refuge with them, led a life of poverty and privation. The faithful priests were either in prison or in exile, so the nuns were deprived of the help of the Sacraments at the moment they most needed them. The guillotine was in daily use at Orange, close to Bollene, where a tribunal had been instituted whose history reads like a hideous nightmare.

On May 2, 1794, the Ursulines and Sacramentines of Bollene were arrested and conveyed to Orange. All the nuns were called on to take the oath of apostasy, but one and all refused. Thirty-two women, whose ages ranged from twenty-four to seventy-five, perished between July 6 and July 26 of the year 1794; about the same number were still in prison when the fall of Robespierre put an end to the Reign of Terror. Thirteen of the thirty-two victims were Sacramentines; sixteen were Ursulines.

When the ecclesiastical tribunal, appointed to collect evidence concerning the martyred Sisters, assembled a few years ago at the Sacramentine convent in Bollene, two old nuns were still alive who had been personally acquainted with the survivors of the Reign of Terror. They had gathered from their lips the wonderful story of their companions' cheerful preparation for death, how they thanked their judges and went to the scaffold laughing.

Upon their arrival at Orange, where they were to await their trial, the nuns found the prisons filled to overflowing, so they were taken to a large house that still exists. Before the Revolution it had been used by the clergy of the adjoining Church of Notre Dame; hence its name, *La Cure*. Here the Sisters adopted a common rule,

sacrificing, in the spirit of charity, the special practices of the several Orders to which they belonged.

Each morning at five o'clock their exercises began with an hour's meditation, followed by the recital of the Office of the Blessed Virgin, and the prayers of the Mass. At seven they took a meager breakfast, at eight they gathered again for the Litany of the Saints and the prayers in preparation for death. Each one accused herself aloud of her faults. The time of their public appearance before the tribunal followed close on these exercises. As all these saintly women were called upon to appear in turn, they recited in common the prayers for Extreme Unction, renewed their Baptismal Vows and their Vows of Religion, and cried out in a holy transport: "Yes, my God, we are Religious, and happy to be such. We thank Thee, Lord, for having deigned to grant us this grace."

At nine o'clock the trials commenced. As the nuns were condemned and went laughing to their deaths, the remaining Religious, whose sentence had not yet been pronounced, carried out the requests of those whom martyrdom had already crowned in Heaven, and instead of praying for their courageous companions, invoked them and begged God through their intercession the grace to imitate their example and to merit the same crown. Once the judgment had been passed the condemned were dragged in an open cart to the Cirque. Here it was that these chaste lovers of the Cross exercised towards their fellow-prisoners a real apostolate. They fortified the weak, instructed the ignorant, encouraged the lukewarm, cheered those who would give up in despair.

These good Religious shared the mission of preaching Christ and confessing Christ with several faithful priests. Submissive always to the civil laws, they were preaching their observance even at the moment when these laws were being made a pretext for their condemnation. On their way to torture they blessed those who had threatened them, speaking to them of the judgment of God and His justice, the only things to be feared. Other priests, up to that moment less faithful, prisoners now like the faithful ones and condemned like them to final torture, threw themselves at the feet of these saintly nuns, begging them as in the time of St. Cyprian to give them a "ticket of indulgence," even as the first Christian martyrs were wont to do to the public penitents. "We have recognized," they cried, "our error, and we abjure it anew at your feet. Pardon, pardon, a thousand times for the scandal we have given the weak. We wish to die like you in the bosom of the Catholic, Apostolic, Roman Church."

At five every afternoon, the Sisters finished the psalms of their Office. At six the drums sounded announcing



the execution of their companions who had been condemned that morning. Kneeling they recited the prayers for those in their last agony, and recommended their souls to God. A few moments later, when they knew that the judgment of man had finished its bloody work and the judgment of God was crowning their companions, they arose and recited the *Te Deum* and the *Laudate Dominum*.

Sister Margaret Marie Anne de Rocher, an Ursuline who had been exiled to her home in 1792, hearing that an edict was published that all former nuns should be arrested, asked her aged father what to do. He replied: "It would be easy for me to hide you, my beloved daughter, to secrete you from the pursuivants. But examine well before God if you would not be fleeing the designs He has over you. It may be He wishes your death to appease His anger. I say to you, as Mardochai to Esther, that you do not exist for yourself but for the people." No longer doubting the path she had to follow, she went as usual to the little oratory where she was wont to pray. There she was captured. When the sentence of condemnation was announced she thanked the judges.

On July 7, Agnes Rousillon and Gertrude de Lausier, Ursulines of Bollene, were condemned and executed. As they went to death they kissed the instruments of torture, and thanked their judges and executioners. Gertrude, known in religion as Sister Sophie, awaking in the night was so happy that she wept for very joy. "I am," she said, "in a sort of ecstasy, as it were beyond myself. I am certain that tomorrow I shall die and shall see my God."

Margaret Bavasre, an Ursuline of Pont Saint-Esprit and Rosalie Bes, a Sacramentine, among others were condemned to death on July 8. The moment her sentence was pronounced Sister Pelagie, Rosalie Bes, drew from her pocket a small package of candy which she distributed to her companions. "This," she said, "is the candy which I have saved for my nuptials." From July 9 to July 13 condemnations and executions went on.

On July 13 six were condemned, three of them Ursulines: Anastaise de Rouard, Superior of the Convent at Bollene; Marie-Anne Lambert, also of Bollene, and Sister St. Francis from Carpentras. Sister St. Francis remarked to the others on the eve of their deaths: "Ah, my dear Sisters, what a day is preparing for us! Tomorrow the gates of Heaven will open for us; we go to enjoy the happiness of the saints." July 16 saw seven Sisters die, all showing the same calm and the same courage. As two of the Ursulines mounted the death-cart, they said to their guards: "We are under greater obligations to the judges than to our fathers and mothers; these have given us a temporal and perishable life; the judges, a life eternal."

Five more Religious underwent the same death on July 26. "Who are you?" the president of the tribunal asked the first brought before him, the Superior of the Ursulines of Sisteron, Therese Consolon. "I am a daughter of the Catholic Church." "Will you take the oath?" the judge continued. "No," was the reply, "the laws of man cannot oblige me to disobey the laws of God." Claire

Dubac responded to the same question: "I am a Religious, and shall remain such until death."

The Sisters' extraordinary cheerfulness enraged their tyrants. "All these women laugh at death," they angrily exclaimed. They marvelled when Gertrude d'Alauzier, an Ursuline of Bollene, kissed the bloody steps in her delight. A young Sister, of remarkable beauty, moved the executioner to pity. "I will save you if you promise to marry me," he said. "Do your duty," she replied, "I want to sup with the angels."

The headless bodies of the martyred victims were conveyed to Laplane, five miles from Orange. Here there were seven pits, each large enough to contain one hundred bodies. In the summer twilight along the rough country roads, the blood-stained carts bore their blessed remains. When the Reign of Terror was over, three hundred persons, among them thirty-two nuns, had been buried at Laplane.

A few months after the executions ceased in October, 1794, many people came at nightfall to visit the nameless graves of their dear ones, and on the eve of All Souls Day spent the whole night at Laplane in prayer. A chapel has since then been built over the pits and the Holy Sacrifice of the Mass is sometimes celebrated over the remains of the glorious dead. It would be a hopeless task to seek for the bodies of the nuns that are buried there.

These sixteen Ursulines of Orange have joined their eleven beatified Sisters who received the crown of martyrdom at Valenciennes during the same persecution. Their names are on the honor roll of the Ursuline Order, the first Order of Nuns in the Church consecrated to the higher education of women. Many of them belonged to the noble families of France. This year the Papal decree of beatification joined them to the true nobility of the Faith.

#### WHEN SHEILA SITS BEFORE HER HARP

When Sheila sits before her harp  
Her fingers touch the sleeping strings,  
Like milk-white butterflies that move  
Among green vines on fragile wings.

When Sheila sits before her harp  
And wakes the strains of other days,  
I hear the ring of far-fought fields;  
The echoes of old hero lays.

When Sheila sits before her harp,  
I see the gaol gates, gaunt and grim,  
Rise up to hide the hero's death;  
I hear the *caoine* raised for him.

When Sheila sits before her harp,  
The Sidhe come trooping from their rath;  
The King of Ireland's son rides by,  
And hawthorn blooms above his path.

When Sheila rises from her harp,  
And lifts her fingers from the strings,  
I see 'twas but a slender girl  
Whose music gave my spirit wings!

MARIE ANTOINETTE DE ROULET.

## A Catholic Foundation Unmasked

CLAUDE H. HEITHAUS, S.J.

THE *Daily American Tribune* of Dubuque recently announced that the proposed one-million-dollar Foundation for Catholics at the University of Illinois has the hearty indorsement and blessing of the reigning Pontiff. This is equally true, so we are told, of His Eminence the Archbishop of Chicago, of all the suffragan Bishops of the State of Illinois, of many prominent Catholic priests and educators, of the Knights of Columbus, of the Catholic Knights of America, of the Catholic Order of Foresters, of the Ancient Order of Hibernians, and of every thoughtful person in the State of Illinois and the entire Middle-West. At first there had been some cautious souls who, recalling certain prescriptions on the subject of Catholic education contained in documents published by the Holy See and the American Hierarchy, ventured to raise a cry of protest against the State university project. But champions of the project, accoutered *cap a pie* in the apparently impenetrable armor of authority and approbation, soon crushed out all open opposition.

If the present writer believed that these much vaunted indorsements were what propaganda claims for them, he would not think of opposing the project. Happily, no such cause for uneasiness exists. The Holy Father very likely never heard the full argument regarding the Illinois Foundation. What his actual views on the subject are may be readily enough gathered from the fact that he recently vetoed the proposal to organize a somewhat similar project at the University of Antigonish, Nova Scotia. The Antigonish plan was much more Catholic in faculty and social atmosphere than the Illinois Foundation ever could be. If the Pope rejected the former without reservation, we may assume that he will dismiss the latter with summary abruptness and finality when completely brought to his notice.

The so-called approbation of His Eminence, the Cardinal of Chicago is not in any case an indorsement of the one-million-dollar project. It is a brief letter praising the *spiritual* work of the chaplain. This is published in a setting which makes it appear to be an indorsement of the physical project, thus giving a misleading coloring to the document. There is as much difference between the spiritual ministrations of a chaplain and a plan to abandon Catholic universities in favor of State universities as there would be between the work of the Catholic Instruction League and a proposal to give up our parish schools in favor of the public school plus three hours a week of catechism.

The same holds true of the paragraph in the Encyclical on the Teaching of Christian Doctrine of Pius X, which has been repeatedly cited as pointing the way to the erection of Catholic Foundations at State universities. The passage in question simply orders that Catholics who attend public grammar schools, high schools and universities

be given an opportunity to receive some instruction in their Faith by means of Catechism classes conducted in the school town. It says nothing whatever about special chaplains or chapels; the local parish priest or priests could give the prescribed instructions at Sunday Mass. But suppose that a special chaplain is deemed necessary and is appointed by the local Ordinary; what has this to do with the erection of kitchens, dining halls, dance halls, parlors, lounges, reading rooms, billiard rooms, bowling alleys, lecture halls and residence halls for men and women? What has it to do with the plan to substitute State universities for Catholic professional and technical schools on the ground that it would be far better if the Catholic Church could let the State teach technical branches and confine herself to the purely spiritual work of teaching religion?

The success which has thus far crowned the efforts to raise one million dollars for the Catholic Foundation at Illinois has been due almost entirely (and it is important to note this from the very beginning) to representations of its chaplain, Rev. Dr. O'Brien, regarding conditions at the State university and the nature of the Foundation and the work it is doing. Its advantages have been repeated with so much emphasis and assurance and have been given such widespread publicity by an organized propaganda bureau that they have come to be accepted as axiomatic truths not calling for demonstration. Supposing them to be true, the Catholics of the country have come to look upon the Foundation plan as an absolute necessity for the solution of our higher educational problem. Many Catholic priests and educators have been beguiled into giving it their approval. The Knights of Columbus are pledged to raise \$300,000 for the first unit. But it must be borne in mind that all of these indorsements and pledges were given on the supposition that the representations made were true and *secundum Lucam*. If they are unfounded and misleading (and I propose to show that they are) then the pledges of financial support are unwarranted and the Foundation falls to the ground.

The propaganda bureau of the Illinois Foundation has headquarters at 708 South Sixth St., Champaign, Illinois. From that source has issued during the past five years an enormous stream of alluring brochures, pamphlets, published addresses, serial articles and news items. Thousands of column inches of its insidious propaganda have appeared in the Catholic press, and the Catholic papers of the country have united as if by common consent, in carrying the poison to every back-woods town and seaside village of the United States. Things have come to such a pass that those who realize the character of the project despair of ever being able to check the tide of misleading propaganda with which we are now deluged. Neverthe-



less, the writer is far from believing that the situation is hopeless. A real understanding of the project by the clergy and the press will soon turn the tide.

To cite all of the misleading statements by page and line would require more space than the editorial exigencies of this publication will allow. We must content ourselves for the present with a few of the principal ones, which I quote in company with their respective refutations. They will be supplemented by a second article to appear in the near future. All priests, all Catholic educators, all Catholic laymen who wish to think with the Church and defend her cherished institutions are urged to give this matter their careful consideration.

*Assertion I: The question of Catholic foundations is no longer debatable among the faithful.*

"The hearty approbation and blessing of the Hierarchy have completely removed the project from the domain of controversy. . . . The encyclical of His Holiness, Pius X, pointed the way. Blessed and approved by His Eminence, Cardinal Mundelein and the Bishops of the State, every stimulus beckons and every prayer pleads to the Knights for the immediate materialization of the Catholic Foundation at the University of Illinois." ("A Ghost and Its Flight," pp. 6 and 7, 1925.) "Catholic Foundation Indorsed by Pope" (*Daily American Tribune*, Dubuque, Iowa, October 14, 1925).

*Answer.* This has already been disposed of in the preceding paragraphs.

*Assertion II: Catholic colleges have nothing to fear from the Foundation movement.*

"The competition or conflict with the Catholic colleges, when studied in the light of the facts is found to be one of imagination, of theory—not grounded in reality" ("Catholic Foundations at State Universities," page 4).

*Answer.* In Illinois and the immediately adjoining States are 12 Catholic colleges for men, 16 for women and 6 Catholic universities. Most of them are begging for more students, some of them are prevented from securing the recognition of standardizing agencies because they lack the minimum enrolment, all of them are in dire need of money for new buildings, new equipment and additional professors. Will their task be made easier if the Catholics of Illinois are asked to divert their money into the State university and to send their children to these same schools?

*Assertion III: The Catholics at the State university are compelled to go there because the desired courses are not available in Catholic colleges.*

"Actual investigation shows that the overwhelming majority of the Catholic men are pursuing technical courses (engineering, physics, ceramics, chemistry, agriculture, etc.) which are obtainable at no Catholic College in the State. . . . There are extremely few (Catholic Colleges) which offer any courses in these subjects, and they as a rule, are but two year courses." Hence, to close these courses to Catholics would be to "ruthlessly deprive Catholics of their only means of reaching positions of eminence and leadership in the important technical indus-

trial lines above specified" ("Catholic Foundations at State Universities," p. 4).

*Answer.* This pamphlet is undated but internal evidence places it not earlier than 1920. At that time De Paul and Loyola Universities in Chicago offered courses in medicine, law, commerce, sociology and arts and science. Across the border were Detroit, Marquette, Notre Dame and St. Louis Universities offering courses in medicine, dentistry, law, commerce, engineering, journalism, music and arts and sciences. I therefore invite the author of the pamphlet to (1) prove from the registrar's files that the overwhelming majority of the Catholics at Illinois were not taking these courses, (2) show that the courses offered by the Catholic universities were only two-year courses, (3) explain why without the Foundation, Catholics would be "ruthlessly" deprived of the possibility of reaching "positions of eminence and leadership."

*Assertion IV: The Catholics at the State university do not take Arts and Sciences.*

"A study made by the chaplain of the courses pursued by Catholic students at the University during the past five years . . . shows that the overwhelming majority of Catholic students are enrolled in the technical courses—engineering, ceramics, architecture and agriculture with comparatively few in the college of Liberal Arts and Sciences." (*The Columbian*, Chicago, October 10, 1924.) "More than ninety-seven per cent of the Catholic students are following some courses at the University which are obtainable at no (Catholic) institution in the State. There is not one per cent of the students who are taking the straight Liberal Arts course" ("Catholic Foundations at State Universities," p. 4).

*Answer.* According to figures compiled from the registrar's files of the University by the assistant secretary of Doctor O'Brien and forwarded to me by the secretary of Doctor O'Brien with a signed letter certifying that the figures are complete and accurate, the number of Catholics in these technical courses during the year 1924-1925 was as follows: engineering 120, architecture 6, ceramics 6, agriculture 19, making a total of 151. On the other hand the number of Catholics in the college of Liberal Arts and Sciences was 330. The total number of Catholics at the University was 888. Hence this argument, which has been used again and again to allay the fears of the Catholic colleges, is utterly unfounded. Furthermore, the enrolment of Catholics in Arts and Sciences has been growing by leaps and bounds since the propaganda of the Catholic Foundation began to allure Catholics to the State University. Last year the freshman class in the college contained 160 Catholics, while the senior year contained only 36, and this increase was altogether out of proportion to the growth of the technical departments. It was almost twice as great as the increase in the college of engineering, where the freshman class numbered 52 as against a senior year of 23. This is a foretaste of what will happen if the Catholic Foundation movement goes through.

*Assertion V: Most of the Catholics at the State university take the religion courses at the Foundation and*

leave the university better Catholics than when they entered.

"There is not one Catholic student at the University of Illinois enrolled in any such course (lectures in which false principles of medical, legal and other ethics are inculcated) . . . ridiculous absurdity. . . . The actual facts . . . the real picture of the conditions . . . is something like this. A Catholic comes to the University and registrars, say, in engineering (*sic*). He takes a course in the Catholic Foundation where he receives a thorough systematic instruction in the teachings of the Catholic Church. . . . His faith is strengthened and he leaves the University a more enlightened and a more virile and unflinching Catholic than when he entered." ("Catholic Foundations at State Universities," p. 5).

*Answer.* Doctor O'Brien has been working at Illinois for about eight years. He is a full-time chaplain devoting all his time to this work. His religion courses have been fully accredited by the University for about five years. He has a large dwelling-house containing an office, a large class-room and a Catholic library of several hundred volumes. His building is close to the campus and convenient for the students. He has two secretaries. He has the hearty cooperation of the president and faculty of the University. And yet the inexorable facts are that despite all these favorable circumstances: (1) only 40 out of 888 Catholics took his course during the first semester of last year, (2) many of these dropped the course after one semester, (3) the course cannot be taken for more than three out of the eight semesters spent at the University, (4) the 150 students of medicine, dentistry and pharmacy (who need it most) cannot take the course because they are in Chicago and would not do so in any case because they are overburdened with required courses already, (5) the same holds true of many of the students in the other professional and technical schools, (6) freshmen cannot take the course because the University refuses them credit.

Most of the above-mentioned assertions were refuted indirectly in a series of articles published by the present writer in *AMERICA* beginning August 22. As they were the ground upon which the Illinois Foundation was being reared, the writer confidently expected that either his arguments would be refuted or the project would be abandoned. More than a month has elapsed since then and there has been no refutation and work on the project continues with undiminished vigor. The Catholics of the United States await an explanation. Yet withal in its last analysis it is a matter of principle. As was stated in a recent editorial in *AMERICA*:

"Religion is not simply a branch of learning. It is the basis and foundation of education that must color every subject. It gives it its vivifying form. . . . Courses in religion there must be, but education in religion is quite another thing from religious education. What the Church wants is Catholic education, not merely education in Catholicism. Catholics then . . . should be in Catholic schools. Their presence elsewhere rarely has the blessing of the Church."

## The Logic of Bethlehem

DANIEL M. O'CONNELL, S. J.

"IT is a want in my nature to have one who can weep with me, and in a way minister to me; and this would be presumption in me, and worse, to hope to find in the Infinite and Eternal God." Superlatives are suspect and so you may not agree with, but you will surely allow me to express, the judgment that the best crystallization of the Christmas spirit in the English language, excluding of course the inspired narratives, is Cardinal Newman's "The mystery of Divine Condescension," the fourteenth of his Discourses to Mixed Congregations, from which the preceding excerpt is taken. I have no intention to attempt a proof of my assertion, if for no other reason than that controversies are out of harmony with Yule-tide bells. May I ask you though to note the principal words of the illustrious Oratorian's thesis, "Mystery," "Divine," "Condescension," and then to consider his final answer to the "presumption" as it is found in the peroration of the same discourse:

But I have gained my lesson. I have before me the proof, that in spite of Thy awful nature, and the clouds and darkness which surround it, Thou canst think of me with a personal affection. . . . I can love Thee now from first to last, though from first to last I cannot understand Thee.

Again, I may have to crave indulgence for the superlative statement that the greatest need of the multitude today is not the logic of religion but the love, which true religion offers.

Ah, fondest, blindest, weakest,  
I am He whom thou seekest!  
Thou dravest love from Thee, who dravest Me.

Bethlehem is a typical seasonal illustration.

Why is Christmas instinctively the great family feast day? "A child shall lead them" admits of an accommodated answer, which surely the Savior Himself would not have excluded. A child is essential to a complete family. So we find the Christ Child with His manger, His Virgin Mother, His virginal Foster-Father, His poverty, His suffering, His helplessness, to be the inspiration which makes Christmas the universal family feast day.

Yet if the "mystery of Divine condescension" was imperceptible to the mental ken of the most imaginative pagan poet or to the wildest speculation of a kindred subtle philosopher, truer still it is that the details of Bethlehem's crib could become matter for human thought and human love solely by their authenticated narration. *Probatur ambulando.* There is no *a priori* proof for it, and the Scripture takes pains with those human phrases, "and dwelt amongst us," "in habit being found as a man," "wrapped in swaddling clothes and laid in a manger." True the Gospels are not prolix in details of the Christ's boyhood, but they are so far sufficiently generous towards the crib that as a consequence Christianity for more than nineteen centuries has continually focused its gaze on that first act in the dramatic unfolding that found its climax on Calvary. With what result?



Bethlehem will ever be the most human answer to the pessimistic agnosticism that finds itself metamorphosed today in the philosophy of the Shaw and Wells and Darwin type. Of course, you may argue the logic of such human answers. From the time of Aristotle, dialecticians have balanced the weight of probabilities. Yet each twenty-fifth of December the race in large millions kneels before the manger and worships the divinity of its Babe, its *Bambino*, as the Italians picturesquely say. So you must grant at least that an infant God, shivering from the cold as He lay on a cradle of straw, adored by an innocent, helpless maiden-mother and by an unknown man-guardian, is a spectacle to move human hearts and to win that love, which is a motive proffered by the Redeemer Himself for His coming into the world.

*Non in dialectica complacuit Deo saluum facere populum suum* is St. Ambrose's summary of the mystery of the Divine condescension. There is no logic to the stable of Bethlehem, if you will, but there is love, human love, divine love in it. Little wonder then that this is the family feast day. For oftentimes there is no dialectic sequence in blood attachments, but there is present human love, which rises above the heights of logic and is capable of sacrifices, so contrary at times to consequential reasoning, that we call them heroic. And that is our highest term of praise.

In them love has its rewards. Fortunately, too, for human nature it has ever been so. Nowhere is this clearer than in that family home where are heard the laughter and the weeping of children. It is the child which solidifies the family. Primarily I believe this consists in the helpless attractiveness of infancy. Who can resist its appeal? "Certainly", the Bethlehem words now shape themselves, "the God-man if He is to tug at the heart strings of humanity, the cords of Adam, will seize the never failing plea of the babe." Artists have caught this same note in their immortal Nativity scenes. A tiny, puny, shivering, almost abandoned Babe, yet a divine Babe, this victim of the December cold was born on the first Christmas morn, never to have His natal day or its details die. After 1900 years who would have it otherwise? In his heart not even a cynically progressive agnostic, I venture to hazard. That man has never lived who has not experienced the cravings for the Divine. Call it love or call it logic, but Bethlehem is its most winning ideal.

Even at that we must grant that Christians in unthinking moments, bewildered by a barrage of sorrows, complain as did their pagan brothers before the advent of the Christ-child that the Supreme Being is too far away, too abstract, too much a conclusion of the syllogism that He should know, much less sympathize with the griefs of aching human nature. But Christmas with its annual renovation of the spirit answers their querulous hearts and the answer makes its entry to their natures through the lowly Christmas crib. I pity the childless family and its cold logic, for the entry is much easier when "little ones" lead the way.

Then it is not difficult to picture the resigned anguish of Joseph as he sought the open field of Bethlehem, with the ringing echo in his ear: "No room in the inn." At a distance he espies a heap of stones. He draws nearer; it proves to be a cave, a deserted stable. It was no longer serviceable for the brute creation, yet here is born, according to the Christian belief of nineteen centuries, the Second Person of the Blessed Trinity, the Word-made-flesh, Jesus Christ, true God of true God. A manger is His crib; straw His blanket; the winter winds His close sympathizers. Grant again that there is no logic in it all, but oh dare not doubt that it touches even stony embittered hearts. Now contemplate that newly born Babe as He has been known to His believers since the first Christmas morn. Babe? Why he holds in His scarcely formed fingers a million possible worlds. Newly born? His divinity knows no beginning; Omnipotence and Infinite Wisdom are His eternal birthright. And the only logic of it all is for Him to lie there, shivering in the manger, the while His followers lovingly ponder on Him as the infant-Creator, the infant-Judge, the infant-Master of life and death.

Scientists are not backward in asking me to believe in thousands of years, millions even, for their theories of life and evolution. When I say that all this is hard to imagine, they tell me I lack the scientific mind. But in chorus with the generations of nineteen centuries who have recited the creed that is Apostolic I declare that had human hearts the making anew of the Nativity picture they would not change a line in the traditional Christian painting. For to gaze on the crib

Where God was homeless  
And all men are at home

is to fill to overflowing fleshy, throbbing vessels that thirst and hunger for a love that will not perish, fail or die. What then is the logic of Bethlehem's Divine Babe? "I can love thee now from first to last, though from first to last I cannot understand Thee."

#### SONNET

I am a trafficker in smiles and tears.  
Those hard-won joys of which I am so fain,  
Men snatch from me and leave me only pain  
For recompense, and bitter thoughts and fears.  
No comradeship the day's horizon cheers;  
Joys are my merchandise, and griefs my gain:  
My joys are fleet, but ah! the griefs remain  
Through what brave singing of my lonely years.

Ay! this they cannot take, the gift of Song;  
Shorn of all else, I bear the one great Hope.  
How cheerily then I trudge the ways along;  
With how light step and with what quickening breath  
Shall I press on to climb Life's ultimate slope  
And at its crest embrace the healing Death!

SIDNEY J. SMITH.

## Sociology

### The College and Birth Control

WILLIAM WALSH

THERE are two vital philosophies at strife in the world today, the Catholic religion and a scientific or pseudo-scientific paganism that sees nothing beyond the material world. Once these opposite poles of thought are recognized, there are various ways by which a thinking man may test their relative merits.

One way of testing a philosophy is by its fruits. It cannot be a mere accident that nations on the upward path to greatness have always been religious, and that what is called "emancipation" from religion has always been a symptom of decadence. It is no coincidence merely that the persons most closely in contact with materialistic theories of life are those who as a rule are scarcely replacing themselves in the world. And in a world where the instinct of every creature, high and low, struggles toward life and repels the very shadow of annihilation, one may well suspect the soundness of a doctrine whose advocates allow themselves to be crowded out by the less intelligent and the less healthy. It is only to suggest the connection between theory and practice that the writer cited in the first part of this paper an old essay on birth control by Professor A. G. Kellar of Yale. The essay is typical of a school of thought which enjoys a wide popularity in the secular colleges. Professor Kellar begins casually with the assertion that:

The wilful restriction of numbers is no new thing in the world. Killing of the unborn, the very young, and the old is a rather common practice among primitive peoples. Exposure of infants is familiar to us from ancient history.

Here the reader may feel disposed to ask, "Well, what of it?" and may search in vain for some word of condemnation for these brutal lapses of untutored races; however, he charitably assumes that Professor Kellar is not using infanticide as an argument for what is called birth control, but simply as an historical basis for his discussion. "Restriction of a less obvious order is also a common practice of the present," the essay continues:

It is found that a great deal of voluntary restriction has been practised in the families of over 450 of our eminent scientific men, the leading causes of which are reported to be considerations of health and expense. . . Partisans of birth control [among whom the author is careful not to include himself] know this fact, and they are aware also that most intelligent people know it; and so they want to be informed as to why there is such an uproar when they set out to disseminate a practice that has evidently been adopted, as an expedient one, by many intelligent and respectable persons.

The answer is, he decides, that people do not reason on such subjects; they feel. He proceeds to build up a Malthusian argument on the old familiar ratio between land and population. When plants or animals have arrived at the limit of supportable numbers—the "saturation point," they must either increase the land (i.e., food) or restrict numbers, or die. In most cases heretofore, the writer admits, there has been plenty of land to go around.

The discovery of the New World postponed the saturation point for Europe indefinitely. Hence we Americans "are careless, extravagant, self-indulgent, short-sighted, sentimental, generous with what costs little, always ready, in our confirmed optimism, to mortgage the future. . . And so we deride or abuse the Malthuses and other 'academic' Cassandras, and call them pessimists and alarmists." Nevertheless "in any case, it is a fact that the earth is filling up. The United States has now some thirty-odd inhabitants per square mile. . . We have clamored for numbers, striving, it seems, to outdo nature in the effort to spread a 'layer of protoplasm' (*sic*) over the globe."

Then, too, there is the increase in our standard of living; things which were luxuries in the Middle Ages, sugar, for example, are now necessities. One reason for limitation of offspring is the effort to maintain a standard of which Professor Kellar seems on the whole to approve. He says:

If there were more children the father would have to resign from his club, or the mother would have to wear poorer clothes, or the family would have to move to a less desirable house or district. Above all, the children would not be assured of what right-minded parents want their offspring to have. The fear is, not of starvation, but of social handicap or semi-ostracism. . . A declining standard would be interpreted, in the class or nation as well as in the individual, as evidence of degeneration and as ground for pity or contempt. The pursuit of the standard of living is a headlong race where the great impulse is to "keep up with the game." What wonder, therefore, that an extended practice of birth control supervenes—especially when the cost of living, and of living to standard, is so ruthlessly rising?

What wonder, indeed? This scientist only states objective facts as facts; he does not necessarily endorse them. But notice the connotation of the word "supervenes;" observe, too, that epithet, "right-minded parents"; note the implicit if not expressed acceptance of a vulgar philosophy which makes material considerations such as clothes and houses and social position the chief objectives of life and the mainsprings of morality.

One may search in vain among the paragraphs of this author, to whom human beings are but protoplasm, for any intimation that man is either not worth writing essays about, or that he has an immortal soul, and is exiled for a little while in this world that he may achieve, not the approval of smug snobbery or the accumulation of a tidy bank account, but the spiritual assets necessary for his ultimate and eternal happiness.

One seeks in vain through the pages of this philosophy, preached day after day at Harvard, Princeton, Yale, Brown, Michigan, Stanford—wherever there are apostles of the "enlightened" neo-paganism of our times—for any echo of those spiritual precepts which are the very foundations of Christianity. It is a far cry from father's club and mother's clothes to "Lay not up to yourselves treasures on earth; where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven;" and "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?"



But if Professor Kellar has little sympathy with revelation, he is not averse to a bit of prophecy. He thus continues:

Perhaps the arts will continue indefinitely to multiply land; perhaps they may succeed in rendering the tropics available for European habitation. They may be able even to increase, more rapidly than ever before, the productivity of land. This is optimism, but it cannot be disproved; it seems, however, that some time there must be a limit to their indefinitely increasing power. If so, then it is hard to see how society can go on without practising restriction.

Somewhat vaguely he adds:

The crisis and the pinch are, no doubt, as yet afar off. They may never come. But then, again, they may materialize more speedily than we imagine. . . . *And it seems to me most significant that it is the most civilized elements of the population, as well as the most civilized nations, that have displayed the declining birth rate, whereas the "spanning millions" of less cultivated peoples, say those of India, secure the permanence of their own misery by an unrestricted breeding which is the despair of those who would help to raise them. . . . It looks as if, some day in the remote future, birth control would be general and traditional. The biases, in that case, will have fallen away, as they do before any elemental necessity, and nobody will be shocked at it. Argument and logic will not be needed. The creeds and dogmas and taboos of the past will be regarded as we now regard those of a thousand years ago—as natural in their time, but as having become maladaptations under changed conditions. It will be right to control birth when custom, representing adjustment to altered conditions, make it so.*

The italics are mine, but the principles are Professor Kellar's; and it may be worth while examining them by the light of analogy and concrete example. It was right for the Spartans to kill babies, because so many of them did it. The morals of Sodom and Gomorrah can be justified on the ground that they were almost unanimous. Smoking opium is right in China, where masses are addicted to it, but wrong in New Haven, where it simply isn't done. If every man in the United States murdered his mother-in-law, there could be no objection on ethical grounds. Indeed, why may not the imagination conceive of a man of the future who will be punished by "semi-ostracism" by all "intelligent and respectable people" for neglecting to shoot his mother-in-law?

Such is the end, in logical illation, of this new version of the theory that might in the form of a popular majority necessarily makes right. This is a sample of the sort of thinking that goes into the making of our bachelors of arts, a species of logic that habitually ignores its own implications. How St. Thomas Aquinas and Albertus Magnus must smile, if from their serene habitat they overhear grave twentieth century professors patronizing the outworn dogmas of a thousand years ago, in the name of theories discarded almost two thousand years ago!

And what a pity that the *Yale Review* has not a wider circulation among the spawning millions of India, where such advice is sorely needed, instead of among American college graduates, whose problem is of another sort! But perhaps at some far distant day—which, to borrow a word or two from Professor Kellar, "may never come, but then again, may materialize more speedily than we imagine."—we can settle both the difficulties by exchange professor-

ships. Harvard and Columbia professors, or perhaps Professor Kellar himself, can lecture at Bombay or Calcutta on the impropriety of covering the earth with protoplasm, while Hindu philosophers exhort students at New Haven and Princeton not to let their names perish from the earth, lest their culture, such as it is, become as extinct as that of the Pitris who lived on the moon. The only objection to that scheme might be that both the Darwinian and the Yogi sages would be open to the charge of preaching immorality; for the customs *in loco criminis*, in the place their wisdom was dispensed, would be fatally against them.

## Education

### Before We Pension Our Lay Teachers

MICHAEL LYNE

IN HIS recent article, "Can We Pension Our Lay Teachers?" Mr. John Wiltbye has made a proposal that is radical in the extreme. He has always been noted for his progressive views on this particular question; in his treatment of the lay-teacher problem he is certainly at least a generation ahead of his time. He is really the only Catholic educator giving unremitting thought to one of the most vexatious problems confronting those genuinely interested in the future welfare of our Catholic educational institutions. I am personally at one with him in his proposal and the means he suggests for its consummation; but I feel that too much remains to be done for the lay teacher in other directions before it will be possible to give such a scheme the weighty consideration it deserves.

I think that this is a particularly opportune time to throw some light on the statistical phases of the question, since I have an instinctive feeling that Mr. Wiltbye will need some ammunition before he is through with his critics, and it is undubitably true that he will be better able to carry on his laudably militant campaign if he is so fortified. As soon as I could find time after reading his latest contribution, I scurried around in a frantic effort to secure some statistical data dealing with lay teachers in Catholic colleges and universities. In time I was directed to the offices of the National Catholic Welfare Conference, Washington, D. C. I was bombarded with figures by the statistician of the Bureau of Education until I cried quits, and then shunted into the Teachers' Registration Section with the parting suggestion that its supervisor might have something to contribute to my fund of information. The young woman in charge of this particular division devotes her entire time to placing teachers in Catholic schools, without cost to the teacher or the institution. She was indeed able to help me to a better understanding of the many intricate phases of the problem. After five years of service to Catholic institutions in the exacting position of corraling and recommending properly qualified lay teachers, she naturally would have something worth-while to contribute.

The following is the gist of my interview with her: While the number of vocations may increase tremendously

during the next generation, there is not even a faint possibility that from this source alone will we secure religious teachers in sufficient numbers to care adequately for the large and increasing numbers of students crowding our Catholic educational institutions. The real solution of the problem, and one which will probably be more widely employed, is the use of lay teachers. Even leading Catholic educators do not know how many lay teachers are used in our schools. Today lay instructors are employed throughout all the grades, but more especially in the high schools, colleges and universities. In one division, that of colleges and universities, the lay instructor preponderates. It is increasingly evident that the major part of the faculties of our professional schools will always be composed of laymen. In our larger institutions, where the number of secular teachers is greatest, there is a tendency to engage the lay teacher only until such time as his or her place may be taken by some qualified religious teacher. This uncertainty of tenure, regardless of the quality of the work performed, tends to a feeling of insecurity and apprehension on the part of highly trained men and women, with the result that those who have definitely chosen teaching as a profession will not consider a place on the faculty of a Catholic school. There seems to be no provision in Catholic institutions for the advancement of lay teachers; and salary schedules, as far as she can determine, are non-existent. When suitable provisions are made for adequate salaries, security of place and advancement, Catholic institutions will be in a particularly advantageous position to attract able Catholic lay teachers.

It is evident that the Supervisor of the N. C. W. C. Teachers' Registration Section and John Wiltbye agree on the causes for dissatisfaction amongst our lay teachers, but they differ radically in the means they are using to remedy conditions as they have found them. One is the zealous crusader, ever in the forefront of battle; the other the patient toiler, supplying the sinews of war and carrying on in the arts of peace that institutions that *must* continue may not suffer. Mr. Wiltbye is decidedly militant, while the young lady in question was entirely dispassionate in her presentation of facts; her great hope was that the publication of her contribution to the discussion would arouse "practical interest in the betterment of the lot of the lay teacher." While Mr. Wiltbye speaks from the bottom of his heart every time he raises his voice in behalf of the lay teacher, it is possibly true that his experiences have been garnered in only a few institutions and must because of this be taken as a reflection of local or regional conditions. It is really extraordinary, however, that his findings should so closely parallel those of the Supervisor of the N. C. W. C. Teachers' Registration Section, who has been able to observe nation-wide tendencies.

Three surveys of the Catholic school system have been conducted by the N. C. W. C. Bureau of Education since 1920. The figures I secured were for the school year ending June 30, 1924. The total number of lay instructors in the 140 Catholic colleges and universities was 2,321; 1,960 in men's and 361 in women's. The number of Religious teachers on the various faculties was 2,394; 1,033

in men's and 1,361 in women's. Since there were 60,234 students enrolled during 1924 it would mean that there were 26 pupils for every lay teacher employed and 25 students for every Religious. Let us state it in a slightly different manner for the sake of emphasis. In 1924 there were only three per cent more Religious than lay instructors employed in Catholic colleges and universities. I know that there are some who will say that the figures given for student enrolment are not true, in that they include extension and summer students; so for fear of such objections I shall discard the totals for these divisions, also the number of instructors employed. The total enrolment will then be 40,547, the total number of religious teachers 1,516, and the total number of lay teachers 1,957. The ratio of lay instructors employed immediately takes a surprising jump, so that now there are 29 per cent more lay than religious instructors. This rearrangement also makes a difference in the number of pupils per lay and Religious teacher; the number of pupils per Religious teacher now being 27, and the number per lay teacher only 21. It may be well to add here that the number of pupils per teacher is perhaps the best way to show the evident disparity in the total number of teachers of each class employed.

A leisurely examination of the tables used by the statistician in supplying me with data disclosed the fact that the professional schools employed most of the lay instructors. The following figures are illuminating: Schools of pharmacy employed 17; engineering, 71; commerce, 285; law, 262; dentistry, 250; and medicine, 550. The grand total of lay instructors in all schools other than summer and extension schools, 1,957, minus that for the professional schools, 1,408, gives us 549 for the colleges of arts and sciences. When we exclude Religious teachers employed in professional schools we get a total of 1,320 for the colleges of arts and sciences. But even here, when we have pared and pared and thrown out every possible lay instructor the percentage still persists, the lay instructors accounting for 41 per cent of the staff.

What are we to gather from this imposing array of figures? Lack of space forbids the suggestion of certain conclusions at this time. I do not say that they will be generally acceptable, but I would ask those who have followed me thus far to consider them in my next article.

#### REMINDER

My heart rejoiced that I could see  
The beauty of each bloom and tree,  
The glad green grass, the skies of blue,  
Where great white clouds went drifting through;  
The flaming dawn; the sunset, too,  
And oh, the silver of the dew!  
The fleeting feet of summer rain  
Like dancers in the golden grain;  
The rainbow and the harvest moon,  
And roses red with Love's own June;  
My heart rejoiced, when lo, I heard  
A sound that in me strangely stirred,  
A tapping,—sudden, sharp and quick,  
The tapping of a blind man's stick!

EDGAR DANIEL KRAMER.



## Note and Comment

The Society of  
St. Vincent de Paul

ONE of the very gratifying results of the recent annual meeting of the Superior Council of the Society of St. Vincent de Paul, as noted by the *Charities Review*, is a continuance of the improvement in the transmitting of the annual reports. The following statistical exhibit deals solely with the results furnished by the Councils and Conferences reporting for the year ending September 30, 1924:

Provinces in the United States.....	14
Metropolitan Central Councils .....	9
Diocesan Central Councils .....	4
Particular Councils .....	75
Conferences, estimated approximately .....	1,400
Conferences reporting .....	1,209
Active members .....	18,793
Honorary members .....	6,408
Subscribers .....	3,218
Families assisted .....	23,028
Persons in families .....	88,188
Visits to homes of families .....	243,907
Visits to institutions, etc. ....	21,507
Situations procured .....	3,821
Collections at weekly meetings .....	\$ 103,819.00
Total receipts .....	\$1,133,869.37
Total expenditures .....	\$1,128,552.82

It is reasonable to assume, adds the *Review*, on the basis of the reports received, that a complete showing of the amount of work done and money expended would increase to a considerable extent the figures of the foregoing summary.

Why He Favors  
Catholic Schools

FURTHERING the controversy as to the question "Is Roman Catholicism Un-American?" which has been carried on in the *Forum*, the enterprising editor of that monthly has secured for his December issue an article from Patrick Joseph Shelly, outlining the reasons why he sends his children to Catholic schools. Maintaining that he is neither the spokesman of officials of the Catholic Church, nor anxious for controversy regarding the relative merits of the public and parish school systems, Mr. Shelly writes as a Catholic layman, a father of children, an American jealous of the prerogatives of his citizenship. "I send my children to Catholic schools," he says

because I am convinced of the absolute necessity for religious training, particularly in the formative years of life; and because I further believe that the secular standards of the Catholic schools instil into the minds of my children the highest ideals of practical patriotism.

An education which trains the intellect and the physical man to the exclusion of the will, is to Mr. Shelly's mind, incomplete. Patriotism presupposes character, and character is life dominated by principles. The outstanding need of the times, he believes, is strong, self-sacrificing moral character which can withstand the dangers and gross materialism of the day.

Leaders of thought in the Church, regardless of denomination, statesmen and professional men, are agreed that something must

be done to offset the prevalent disregard for lawful authority, the lack of respect for parents, the harmful ideas concerning the stability of the home and the sacredness of marriage, dishonesty in business life, the dangers of Communism, Socialism, and other radical teachings which are contrary to the principles of the Constitution.

Socialism, Communism and Bolshevism, notes the writer, have never found a place in Catholic education, and his experiences leads him to conclude that religious training in the school is the best way to combat these dangers. Subjoining to his article a tabulated survey of the time-schedule prescribed in the schools of his (Brooklyn) diocese, Mr. Shelly disproves the theory that the parish schools there teach little save religion. He shows that but one-tenth of the entire class-time is devoted to that subject. In the rest, as he argues, the fact that the parish schools must, and do, meet the requirements of the State Regents, eliminates all discussion as to their scholastic inferiority to the public school system. When 92 per cent of the parish elementary-school children are successful in passing the Regents examinations, and 87.6 satisfy the requirements of the Regents academic test, as was the record in Brooklyn last June, no great apology need be made for the brand of scholarship which the Catholic schools turn out.

A Sign of  
the Times

IN THE opinion of the *Liverpool Catholic Times*, middle-aged Catholics must often feel tempted to wonder if their eyes deceive them when they read the accounts of proceedings of Anglo-Catholics at their conferences and in their churches. Calling to mind certain present-day Anglo-Catholics who a few decades ago held opinions about the Mass and the celibacy of the clergy which "in rabidness and grossness" were not a whit behind the views of the early Reformers, the *Times* notes that the Anglo-Catholic congress recently held in New Haven began with the celebration of "Mass," followed by a procession "colorful with many-hued robes, censers and cross-bearers." Incidental to the proceedings was the address of Professor Tinker, of Yale, advocating the recreating of an age of faith through the medium of an order of celibate preachers. Yet our English contemporary must perforce look with encouragement on such promising signs of the times. While, as it notes, our separated brethren will need something more to combat the worldliness about them than the mere copying of the externals of the Catholic Church, the fact that these characteristics of Catholicism have lost their erstwhile odiousness in the eyes of Protestants, is in itself indicative of a step in the right direction.

The Reunion  
of the Churches

AREAWAKENED interest in the reconciliation with Rome of the Eastern Churches is portrayed in the news items of both secular and Catholic press almost every week. This is an encouraging response to the invitation of the Holy See to study these Churches and their

problems, as necessary steps in working towards a healing of the schism. Naturally the need of this special study is felt most keenly in Eastern Europe. But Western Europe, with its enormous bodies of *emigres*, and America, with its hundreds of orthodox churches, are also fields which the Church desires to see whiten for a harvesting. Saint Louis, Missouri, for instance, with two Syro-Maronite (Uniate) churches; and a Ruthenian (Uniate) church, as well as Russian, Greek, Albanian, and Serbian orthodox churches, finds the problems of the East right at its doors. Wherefore, the inauguration, this fall, by Saint Louis University, of lecture courses in Oriental Rites in the History Department of its Graduate School, has been altogether timely. These courses, in charge of a versatile Orientalist, the Rev. H. E. Amsinger, are being followed by an enthusiastic group of secular and Jesuit priests and scholastics. The history, political setting, cultural and theological content, origin, and development of the various rites are being surveyed. The religious aspect of the lectures is emphasized in a short prayer for reunion, with which the periods are brought to a close.

#### Mixing in Politics

ALTOGETHER out of harmony with the traditions of this country, says the *Miami Herald*, is the tendency of some churches to abandon their commission to preach the gospel, and enter instead the field of politics. Whatever other religious bodies may be offenders, the Florida editor at least finds fault with the Methodist Episcopal Church, which although its movement is "cleverly camouflaged" through the working of a definite committee, called the Board of Temperance, Prohibition and Public Morals, with headquarters not far from the capitol in Washington, has an energetic body of lobbyists, whose members haunt the halls of Congress in an attempt to influence Congressmen and legislation. That organization, charges the *Herald*, has incidentally taken it upon itself to warn the South against the candidacy for President of the present Governor of New York, whom it is opposing with all its might and power. Distasteful to Americans in general, "lobbying" becomes particularly objectionable when it is carried on by Church authorities, says the *Herald*. And if those "Church authorities" had happened to be Roman Catholic, we might add, the whole country would long since have resounded to cries of vigorous and far-reaching protest.

#### Catholic Women's Week in New York

DURING the week of November 29 women of the archdiocese of New York welcomed to the Metropolis the delegates of the National Council of Catholic Women, in the second annual convention of the archdiocesan branch. Two of the meetings held were of more or less national import. The first was at the dinner at the Waldorf-Astoria Hotel, Tuesday evening. This was a colorful gathering of 1,300 people, before whom His Eminence Patrick Cardinal Hayes and other prominent

speakers stressed the imperative need of the work that is being done by the local Council, especially in matters of immigration and education. At the Wednesday luncheon the problems of the Catholic immigrant and the child of the Catholic immigrant were again discussed, and later in the afternoon, at the business meeting, reports were read showing the work actually accomplished and still to be done. Hundreds of members of the N. C. C. W. were present at Mass in the Cathedral in the morning. The second great gathering was on Saturday morning, when the New York Circle of the International Federation of Catholic Alumnae received Holy Communion in a body at St. Patrick's Cathedral and then breakfasted at the Waldorf-Astoria. There was an unusual tone given to the meeting by the presence of the Executive Board which met in New York during the week and was entertained at dinner by the Brooklyn Circles of the Federation. At the breakfast Mrs. Harry M. Benzinger, President, made the important announcement that the Executive Board had accepted the personal invitation of His Eminence Cardinal Merry del Val that the I. F. C. A. should join the International Union of Catholic Women's Leagues. Mrs. Benzinger was the official representative of the N. C. C. W. at the recent convention of the Union in Rome on which occasion the invitation was tendered.

#### Was the Step So Unwise?

ENDORING the plea which has been made by Governor-General Wood for a fund to continue the work begun by him in the leper colony of Culion Island, Agnes Repplier, writing to the *New Republic*, stresses the benefits which have been brought to thousands of suffering lepers through the American occupation of the Philippines. In contrast to the hue and cry raised when the United States decided, in 1889, to extend its protection to that country, comes the consciousness of our having accomplished at least one among ex-President McKinley's promised "richest blessings of a liberating rather than of a conquering nation." The rumor of Governor Wood's return to the States provoked from the exiles of Culion, the largest leper colony in the world, the pathetic assurance that a cessation of the work he had begun for them would be the greatest trial that could befall them. They wrote:

Before you came, the world cared very little for our sufferings. With your coming, a new star shone above our narrow horizon. For the first time an active interest has been taken in our welfare. Hope has become the very essence of our lives.

What with the marvelous results that have already accompanied the scientific and medical work inaugurated by American officials in the Philippines, and the passion for research so characteristic of our day, there is reason to hope that the ambition of Americans laboring in Culion Island to "discover a preventive, or perfect a cure, which will clean the world of an age-long taint" may yet be realized. In which event the "benevolent assimilation" of the Filipinos will not have proved such a mistake as was argued by so many, twenty-seven years ago.



Literature

## Writing and Living

R. R. MACGREGOR

IT WAS Professor Morley who said that the literature of a people tells its life. By that dictum he meant that the best record of a nation's growth and development, or of its decline and fall, was to be found in the work of its literary artists, of its singers, poets, story-tellers, historians, and thinkers. Not many of these, except the historians, have the consciousness that they are perpetuating the life-story of the people. They have no thought, generally speaking, of posterity; they live in the present, or they reconstruct the past for the sake of the present. They do not produce for the generations of the future; they write because they feel called to do so and are impelled to express their thoughts by a power which is stronger than themselves. They sing and narrate because they *live*. Life is always seeking expression, and it finds it in the words of those who cannot refrain from speaking. The true poet or novelist receives his joy and his reward in his creative art. The story of literature, for the most part, is the story of men and women who write, not because it pays but because they must. They are the writers who feel the inspiration of life's great truths, and they write of these whether their words are read or not. This fact leads up to the first great affirmation of the relation of literature to life.

In literature, a distinction is made between form and content. I hold no brief for either. While in no way belittling the importance of form, I think it beyond the possibility of contradiction that it is the content which makes literature permanent in power and influence. I realize that our poets and poetasters, our essayists, greatest novelists, and historians have been most particular and nice about the form in which they expressed their visions and their thoughts, polishing and re-polishing, before their fastidious taste was satisfied, but it yet remains true that form is only external, and that it cannot make or unmake literature. Nicety of expression and over-refinement have often been a snare in the path of literary artists, by spoiling their unfinished art with a suggestion of artificiality. The niceties of technique are for the literary esthete and the literary critic, but literature has not been produced by them and does not live because of them. In order to have an abiding place in the hearts of a people, literature must win its way into their hearts; and it must do this by reason of its content. That literature only is called great that has in it deep calling to deep, life reaching out to life.

Today we are witnessing, somewhat inertly, what has been called a realistic revolt in literature. It is most noticeable in modern poetry and in the modern novel. It would be foolish to see only one cause for such a revolt. It is a rebellion against the over-refinement of nineteenth century literature, both as regards form and content. In reference to form in poetry, it runs to seed in what is euphemistically termed *vers libre* which has not only given the license (not the freedom, be it noted) that some poets

have felt to be necessary for the continued existence of poetry itself, but it has also let loose on an unsuspecting and indifferent world all kinds of theorists and pedants who are, if anything, more boring than those Victorians they had fondly hope to amend. As regards content, the revolt has been almost as noticeable and equally as futile. The impelling motive appears to be the intense desire for originality. Accompanying this is an inadequate knowledge and recognition of what originality in literature is. The "neo-moderns" in literature have become realists in opposition to the romanticism of other days. The war with all its horrors gave free scope to their activities. Writers like Wilfrid Owen, Siegfried Sassoon, Hector Munro, Gilbert Frankau and others, Spoon River anthologies and other inconsistencies of that *genre* masquerading under the name of literature, have painted life in all its sordidness and its utter weariness.

The bright side is never on the printed page. The main endeavor of such writers is to show life as it is, to strip off its fine clothes, and even its rags, of sentiment and romanticism, and to reveal it in its *deshabillé* or its naked ugliness. Certainly, along this road discoveries may lie. It is a truism that literature will increasingly fulfil its function as the articulated expression of life in proportion as it seeks more and more to stand in its place in the life of the day.

But there appears to me to be something in the endeavor. Where the neo-realists make the prime mistake is in their devotion to mere analysis. It is a creed with them. They seek to give a photographic representation with every detail and every line equally prominent; they must include every fact whether relevant or irrelevant. The net result is that life and life's emotions are analysed in the same way, and all sorts of things are introduced that might well be left out. Physical intimacies are described disgustingly. Nothing is left to the imagination, or taken for granted, as ought to be the case, and is, in all properly restrained writing. Pathological drabness, sex-impulses and psycho-analytic minutiae of the moron, the pervert and the androgyne may be good science but they are poor literature. We need a new humanism in letters today. A new humanism lies before us. If we grasp that fact properly it should bring us nearer to everyday life, nearer to a more wholesome interest, a keener and better interpretation of man and nature. But this new humanistic vista of life in literature will not be experienced along the road the modern realism would have us tread. Realism, in its modern alias, must be brought to see and appreciate that it has not done everything, in fact, has done next to nothing, when it has merely analysed. Synthesis is the feature of all true art. It is not enough to portray life; it is necessary to interpret it. Literature is a creation, not a line for line copy of everything, or nothing.

Finally, but by no means least, all true literature must possess the hall-marks of a sound moral judgment. Modern writers must more and more realize that there are in their art, because there are in life itself, inviolable standards, eternal standards; realities, eternal realities; foundations, eternal foundations. There are too many literary

standards extant today, which means, paradoxically as it may sound, that there is no fixed standard. There are too many literary coteries, schools, Soviets. We are suffering, in consequence, from the domination of a literary Bolshevism. We need a better, deeper conviction of the deep things of life in every man who writes, for every man who writes interprets life, or should do, and that means philosophy. This necessitates more reticence, an authoritative norm, more truth and less half-truth. The voice of modern literature is the cry of those in the wildernesses of life, wildernesses largely the product of their own folly and fashioning. Literature must point us to the oases not the deserts of life. And in so doing there is need of a standard, a guide, that shall bid us when to beware the mirage!

#### REVIEWS

**Pearl: A Study.** By SISTER M. MADELEVA. New York; D. Appleton and Company. \$2.00.

The "Pearl" of this study is the well-known Middle English so called vision-poem of that title. Its unknown author unfolds the story of the loss of a certain "precios perle wyth-outen spotte," and how he became desolate thereat, fell asleep, went on a dream adventure, arrived at a stream, and descried a "mayden ful debonere" on the opposite bank. "Art thou my perle that I haf playned?" asks he. Whereupon the maiden discourses pointedly on the spiritual life, and the poet, being eventually converted, concludes his some 1100 lines on a note of resignation and peace. The odd point is that, in reading the poem, one is apt to take it for a father's lament at the grave of his infant daughter. Thus, Messrs Morris, Ten Brink, Gollancz, Osgood, and others with whom Sister Madeleva here takes issue. The author rejects the "father and daughter" theory absolutely, and substitutes a new interpretation of entirely mystical import. The pearl is shown to be the poet's hope of eternity, the poet a "young religious," the dream-child the poet's self-revealing soul, and the symbolical ensemble a case of spiritual "blues." These conclusions are established on the principle that the poem must be interpreted in the light of other common spiritual writing of the time, and Sister Madeleva has taken advantage of it to present not only the A B C of spiritual aridity, but a *tour de force* of medieval mysticism from St. Bernard to Thomas à Kempis. At times, in the body of the analysis, one is annoyed at a certain over-insistence on parallels in passages ostensibly only remotely connected with "Pearl;" but the essential points, based on internal criticism and controlled by accepted mystical practice, make an admirable case. Perhaps, only a critic of Sister Madeleva's traditions could make many of the deductions which appear in her study. And one may say this without wishing to agree with Sister Madeleva in everything, even including one or two passing theological views, of which the contraries are not wholly indefensible.

H. R. M.

**The Eternal City.** By FR. CLEMENT, S.D.S. St. Nazianz, Wis.: The Salvatorian Fathers. \$2.00.

The Salvatorian Fathers have issued a very serviceable and excellently illustrated book on Rome. As a Jubilee Year remembrance it will recall to pilgrims the numerous objects of interest they visited, but it will be of equal interest to others who can here acquaint themselves with the priceless treasures of the city of the Caesars and the Popes. The volume is of small, convenient size and the pictures, usually full-page and numbering approximately 200, are from the best photographic reproductions. The text, which ordinarily faces the illustrations, is brief, but comprehensive and often minute in its details. Secular buildings, churches, monuments, paintings, sculptures and the panoramic scenes of "immortal Rome" are here passed in review, with a

learned mentor always at our side to supply the information needed, thus giving a proper historic setting to the objects of art and piety before us. At the end of the volume we have the small medallion pictures, that are accepted for the Popes, from St. Peter the Apostle to Pius XI with the respective dates of their pontificates. The work is a credit to the Salvatorian Fathers and to the author from whose original German edition this is a translation.

J. H.

**Recollections of Thomas Marshall,** Vice-President and Hoosier Philosopher. Indianapolis: Bobbs, Merrill. \$5.00.

Somehow the idea has got abroad that the one who has "a sense of humor" and the "humorous man", are synonymous. Further, the "humorous man" and the "funny man", the man of jokes, are identified as one and the same. This, like many popular notions, is very inadequate and inaccurate. It is true that the man who has "a sense of humor" does see and relish, more than others, the amusing side of life; but only because he is broad enough to see both sides of the situation, whatever it be. As a consequence, he appreciates the exaggerations and ridiculous conclusions which beset the narrow-minded and lead them to believe that a tragedy is at hand, whereas, at worst, there is only serio-comedy. Thomas R. Marshall had an exceptional sense of humor. In him, indeed, it was the "saving sense." It saved him from being too serious. It saved him from rancor. It saved him from bigotry. It made him a philosopher. It made him kindly, charitable, honest, simple and straightforward, so that he was honored and loved by all who knew him. Those who read his "Recollections" will find their love for him, if they knew him, grow stronger. If they had not the pleasure of personal acquaintance, they will realize that his friends had ample cause for the honor and love they bore him. Mr. Marshall deals both with his public and private life. He had to do with so many important events, and met so many distinguished persons that there is no lack of incident for narrative and comment.

F. McN.

**The Confessions of a Reformer.** By FREDERIC HOWE. New York: Charles Scribner's Sons. \$3.00.

Frederic Howe was not a reformer in the common meaning of the term. He was an idealist and he still is one. At present he is occupied in recasting his opinions since he has left public life. His book shows that his whole life has been spent in recasting opinions. At college and university he readjusted his viewpoint, in the profession of law and in politics he continued the same process. That is why he calls his book "Confessions." His estimate of men and affairs is fine in its frankness. Without fear or favor he touches on movements, events, characters, not excluding his own. Few writers in estimating happenings in America during the past twenty or thirty years have taken the completely critical attitude of including self-criticism. Mr. Howe does this. When as a young man in New York he set out to battle with the politician he had the typical reformer holier-than-thou attitude. He found the politician was no different from the reformers who attacked him. The reformers were for reform that did not affect themselves, their interests, their standing in the community. They wanted something from the State, franchise privileges or other privileges. The politician of the wards wanted something, too, but he was more honest in admitting it and more direct in getting it. There are so many good points in this critical study of America by an American that it is difficult to select more than a few. Frederic Howe's experience at Ellis Island is surely one of the most informing chapters in his book. The hostility of a civil service system that looked askance at any change, the difficulty of getting action without influence, the mad spy hysteria that swept the country during the war and immediately after are but a few of the items that are brought under pitiless criticism. In addition to studying Americans at home, Mr. Howe had the opportunity of studying his countrymen abroad during the Paris Conference. In one chapter he tells more than many critics have told in a book.

G. C. T.



**The Senate and the League of Nations.** By HENRY CABOT LODGE. New York: Charles Scribner's Sons. \$4.00.

"To give an account of the opposition and consequent debate which arose in the Senate of the United States when that body was asked by President Wilson to give their advice and consent to the Treaty of Versailles containing the Covenant of the League of Nations" is the purpose avowed by the author in his opening sentence. The reader is forewarned that the account is from the author's "own standpoint." Despite this apparently frank admission, it is no plain and dispassionate recital of facts that the late Senator from Massachusetts would present to us as a near-historical narrative of the rejection of Mr. Wilson's own League of Nations. It is rather a studied and one-sided exposition of the author's personal controversy with President Wilson over the biggest question of public policy in this country since the Civil War. Senator Lodge would prove his lack of personal bias towards Mr. Wilson by calling attention to his stand as a Republican Senator at the side of the newly elected Democratic President in the Repeal of the Panama Canal Tolls, although he proclaims he acted thus out of conscience. In fact a majority of the prominent Republicans took the same position. Many will agree with Senator Lodge's condemnation of President Wilson's forceless handling of the Lusitania incident, but not many will follow in denying courage in crises to the man who rather overmuch defied tradition. Petty characterization is carried to the extreme which would take from Mr. Wilson the title of scholar, because of an absence of classical allusions in his speeches. The book is interesting because it brings into further emphasis two statesmen of high academic attainment, whose divergent political views and individual qualities of mind were the principal causes of the rise and fall of the League of Nations in the United States. F. A. McQ.

**Sea Life in Nelson's Time.** By JOHN MASEFIELD. New York: The Macmillan Co.

The growth and evolution of shipping is an entrancing subject, and it may be said that the evolution of the warship holds a special romance. Mr. Masefield is an authority who knows shipping as few do. In "Sea Life in Nelson's Time," he recites in detail the manner of constructing warships of the period, their armament, the duties of the various officers, the training of the sailormen, how they lived and the like. The contrast with the ships of our own time, their personnel and management, is very marked and interesting. In Nelson's time, guns were distinguished by the weight of the ball they threw. The largest gun in common use was the 32-pounder, nine feet six inches in length,—a mere peashooter as we reckon guns now. The lives of the sailors were drab, almost barbaric. Preconceived notions will be upset by the author's statement that in Nelson's time "the only good ships in (the English) fleet were built by French and Spanish hands." Illustrations and charts add to the interest and value of the book. F. McN.

**How to Distinguish the Saints in Art.** By MAJOR ARTHUR DE BLES. New York: Art Culture Publications. \$7.50.

As Major de Bles states in his foreword, almost seventy per cent of all pictures painted, at least up to the end of the fifteenth century, treated of religious subjects and were intended for cathedrals, churches and chapels. To have an intelligent appreciation of these great masterpieces, it is necessary that the art-lover understand the symbols, the attributes and the emblems that were in common use by the artists. The purpose of this handsome book is precisely to explain and to catalogue the meanings of the costumes, the colors, the postures, the symbolic details of the figures in Catholic religious paintings. By the testimony of the author, 1,000 paintings of 300 artists have been mentioned. Almost every other page carries a reproduction of the famous paintings. Several appendices make references easy. With so much excellence in the volume, one regrets to note several stupidities in the text. The author is responsible for many inaccuracies of fact and explana-

tion. There was not the large borrowing of symbols from pagan sources in our Catholic development that he indicates. The persons in the Holy Trinity are not referred to as "members" or "individuals." The Immaculate Conception did not become an article of Faith in 1615. Such mistakes as these, and many more in connection with the Saints and ecclesiastical history, as well as such infelicities as that referring the reader to the "Encyclopedia Britannica" for information about the "Angels," detract immeasurably from the value of the volume for Catholics. These slips could have been avoided most easily. Though publishers and authors desire Catholic support, they never appreciate the need of consulting Catholic belief. F. X. T.

**On New Shores.** By KONRAD BERCOVICI, Illustrated by NORMAN BORCHARDT. New York: The Century Company. \$4.00.

Finns and Frenchmen, Italians and Icelanders, Germans and Japanese, Chinese and Czechoslovaks, Russians, Rumanians, Basques and Bulgarians, Armenians, Albanians, the Dutch and the Danes,—from all the parts of the world they have come, bright-eyed and hopeful, to their El Dorado here in America. The immense significance of their coming and of their dwelling among us, both for themselves and for us, was the inspiration of this latest book by Mr. Bercovici. Is it more than an epigram to say that before we become the United States of America we shall have to become the United States of Europe? "On New Shores" offers an answer. The reaction of the Nord will be both painful to him and reassuring. The "great race" will seem not merely to be passing, but almost to have passed, even while a greater race will be seen in the making. Sectionally, we may now be Norway and Denmark, Poland and Macedonia. Let the assimilation be howsoever slow, the roster of Congress must some day read like that of to-day's World Court. In that day there shall be not Irishmen and Germans and Spaniards, but New Yorkers and Wisconsiners and Californians. In that day, perhaps, Mr. Bercovici's volume, born of long labor and serious study, of large sympathy and an understanding mind, will be acclaimed by our soundly critical posterity as prophetic, whatever men of myriad minds may think of it to-day. America's decay is working from within, not through alien peoples from without: while this is not the thesis of the book it is the first of many corollaries to be drawn from the reading of it. L. W. F.

**The Book of the Ancient Greeks.** By DOROTHY MILLS. New York: G. P. Putnam's Sons.

**The Writers of Greece.** By GILBERT NORWOOD. New York: Oxford Press, American Branch.

It is the barest truth to assert that Miss Mills has given a new life to the Greeks. By discriminating selections from the best translators she has opened a way for as perfect an understanding of the Greek classics as may be in any other medium than in the Greek original. No artificialities of style break the flow of the narrative or muddle it. Abstractions, with pedagogical soundness, are omitted from a book intended for beginners. The selections exemplify the Greek ideal of the harmonious concretion of the true, the beautiful, the good. Thus a dazzling panorama of the land of Greek legend and story is unrolled to the imagination. That best of story-tellers, Homer, gives warmth and color to the picture. Religion and games are illustrated by excerpts from Homer, Crysostom and Pausanias. Contemporaries depict life in Athens and Sparta and the epic struggle with Persia. Plutarch, Herodotus and Thucydides, the great dramatists, especially Euripides, all contribute more or less to the narrative. Attention may well be called to the index, maps and photographs.

In narrower confines, Professor Norwood strives to present to lay and initiate some of the spirit of a literature that can never die. To the enthusiasm that has made possible so comprehensive a presentation of Homer's universal human appeal, of "the gold coral and ivory" of Pindar, of the pictures of Herodotus and sobriety of Thucydides, may in part be ascribed some lapses in

judgment, especially on matters of philosophy. Since the author is a modern he seems constrained to make such assertions as: Plato is "the greatest thinker of antiquity;" but in the "Timaeus," Plato "had now become a fanatic" and hence "virtue becomes identified with conformity." More questionable is the assertion that Euripides in the "Hippolytus" is as great in representing the beauty of indulgence as in representing the beauty of holiness. Critics must take exception to the apodictical way in which the Homeric question is settled.

J. M.-F. M.

**The Monuments of Christian Rome.** By ARTHUR L. FROTHINGHAM. New York: The Macmillan Co. \$3.00.

"Rome was the ultimate source of the art of Europe in the early Middle Ages. . . . To know the Christian art of Rome means far more than it seems. It transcends the city and the land; it joins hands with the East and the North throughout the ages of vital Christianity." This knowledge, however, is not easily acquired. The marvelous unity of Roman architecture during a period of a thousand years make it difficult to assign its monuments to any particular period. Added to this, the restorations of the Renaissance and Barocco periods have, in many cases, substantially changed them. Yet it still remains true that Rome contains a most wonderful series of Christian works of art in unbroken continuity. Roman painting and sculpture offer problems no less baffling to the student of historic art. Serious critics, like the author of this volume, are now asking themselves if Giotto's master was, indeed, the Tuscan Cimabue and not rather "the mysterious Cavallini" whose works are now being discovered and identified from Assisi to Naples. New discoveries of fresco-painting belonging to the period from the sixth to the ninth centuries have made the history of that art possible for the first time, but "how much of this work is to be attributed to Byzantine, how much to Italian artists, and how much is purely Roman in style," is still an open question. This book was first published in 1908. The author made the art of Christian Rome his special study, and his long residence in the City of the Popes and his association with the American School there, enables him to speak with authority. The order of the book and the numerous excellent illustrations make it an admirable textbook for students of historic Roman art.

F. R. D.

**A Short History of Spain.** By HENRY DWIGHT SEDGWICK. Boston: Little, Brown and Co. \$3.50.

The danger of a short history of a nation is that it is not likely to be a history. This is particularly true when the outstanding events, the great personages, art, literature, social and economic life, religion and all the many other phases of life are touched upon. The flimsiest type of a short history, however, is that written by an author who does not belong to the nation which he describes and who is not in perfect accord with its ideals and especially its religious beliefs. Mr. Sedgwick is neither a Spaniard nor a Catholic and yet he recognizes that "religion (Catholic) is the essence of Spanish history." When he chronicles facts he is usually correct; when he attempts to discuss or to interpret facts he is painfully mistaken. He views Spain as an alien judge, supremely self-confident that his opinions and notions are vastly more logical and more solid than the thoughts, the ideals and the religious convictions of generations of Spain's intellectual masters. It is not quite fair of Mr. Sedgwick to express his own views by the gesture of quoting only from obviously hostile contemporaries or viciously biased historians. The chapter entitled "Certain Aspects of Spanish Catholicism" is an absurd compilation. If Catholicism in Spain were what Mr. Sedgwick makes it appear, then it merits his phrase, "pagan worship." Unfortunately for Mr. Sedgwick and more unfortunately for his readers, he is totally blind to the authentic Catholicism of Spain. The most valuable opinion expressed in this volume is that in which the author counsels the reader to disregard everything he has read in the book and to go to Spain for his real information.

G. C. T.

## BOOKS AND AUTHORS

**About Christmas.**—Marguerite Wilkinson has given us in "Yule Fire" (Macmillan. \$2.50), a fine collection of poems inspired by the birth of Our Lord and cognate thoughts. There is often more true psychology and history in a song than in tomes painfully inscribed by sages. The history of Christian thought is in these songs and the growth of Christian devotion. Old songs and new are here, beautiful in conception, earnest, simple, beautiful in expression. The compiler's introduction is a help to their appreciation. The last poem by William Rose Benét is the only discordant note in the whole volume.

The real Christmas spirit, which is thought for others and especially for those in our own homes, is splendidly brought out by Grace S. Richmond in her interesting and touching book "Christmas Day in the Morning and Evening" (Page. \$1.00). The book and its lesson will bring Christmas cheer to many a home.

**Eucharist and Little Flower.**—In view of the approaching Eucharistic Congress Father Husslein's book "The Little Flower and the Blessed Sacrament" (Benziger. \$0.50), should be in special demand. Though inspired by the present occasion it will be of permanent value, as promoting that intimacy and familiarity with Our Eucharistic Lord which the Little Flower so charmingly possessed. The priesthood, the Mass, the Divine Presence, First Communion, Frequent Communion, Preparation and Thanksgiving, the Sacred Heart, and similar subjects are amply treated from their devotional aspect. It is remarkable what a wealth of practical eucharistic wisdom has here been gathered from the writings and sayings of the Little Flower, and from the incidents of her life. The book is for all classes: priests, Religious and the laity. Numerous illustrations render it attractive. It is "of convenient size for bag or pocket," in holiday binding, with almost 200 pages, and is offered at an unusually low price. The publishers, moreover, announce a discount of twenty-five per cent for priests and Religious on orders of a hundred copies. This renders the book available for wide distribution as a practical and beautiful Christmas present.

**Missionaries and Missions.**—Translated from the French by Florence Gilmore, "Two Vincentian Martyrs" (Maryknoll: Catholic Foreign Mission Society. \$1.00), contains the joint stories of Blessed Francis Regis Clet and Blessed John Gabriel Perboyre, glories of the Congregation of the Mission, who exemplify the highest devotion to the mission ideal. Both these beatified sons of Saint Vincent de Paul labored in China; both were martyred there in the same cruel manner. Their "life" provides spiritual reading of a type that cannot but be profitable. Both blessed priests taught others how to live for God as well as how to die in His cause.

The apathy of the Catholic laity to foreign missions is due to lack either of knowledge or of good will. "With the Heralds of the Cross" (Techy: S.V.D. Press), by N. Weber, O.S.B., is likely to remove at least the first of these causes and his plea directed to christendom on behalf of pagandom is likely to be persuasive. In his vignettes of life in the mission fields the author holds his microscope on pagan nature and reveals the ghastly wounds of pagandom. His appeal ought to be effective with those who are blessed not only with Faith but with material power to help those less favored.

"The Vatican Mission Exposition" (Macmillan. \$1.40), by the Rev. John J. Considine, is an interesting description of the exhibit arranged in the Vatican gardens for the instruction and edification of Holy Year pilgrims to the Eternal City. Generously interspersed with illustrations, the work will serve as a lasting reminder to those who have seen the exhibits, and will prove to the less fortunate a fascinating revelation of the far-reaching work of the Church and her missionaries in spreading Christ's kingdom.



**For Clerical Libraries.**—By way of comparison and enlargement of their own ideas, those who are already acquainted with St. Augustine's works will enjoy "St. Augustine's City of God" (Benziger, \$1.10), by Joseph Rickaby, S.J. Others can do no better than begin with this little volume to know a necessary master-mind. Each of the twenty-two books of the original are commented upon in chapters averaging under five pages. High points are noted, inadequacies are explained, references are cleared up and the atmosphere of St. Augustine's time and work faithfully reproduced. Especially commendable is the emphasis on the necessary distinction between what is antiquated in the work and what is ever new. The volume is an admirable introduction to the reading of the great defence.

Rev. A. Owens, S. J., has translated the second volume of "Betithment and Marriage" (Herder, \$2.50), by Canon A. De Smet. Like its companion volume it contains in addition to the canonical and theological treatment of the subject copious notes on the history of marriage in the Church and on civil law. The book evidences solid scholarship and considerable labor, though frequent typographical errors may be noted. Both sides of doubtful problems are usually adequately stated and practical solutions of difficult questions are habitually suggested. The American clergy will find this newest English edition of Canon De Smet opportune and most helpful, though naturally they must adapt particular Belgian legislation and customs to our own.

The Loyola Press, Chicago, has just published "Institutiones Dogmaticae in usum scholarum, auctore Bernardo J. Otten, S. J. Tomus VI." (\$3.75). This latest volume of Father Otten's series treats "De Sacramentis Poenitentiae, Extremae Unctionis, Ordinis, Matrimonii." It follows the same system of exposition adopted in the author's other volumes. There are occasional profitable historical and canonical digressions, especially when treating of Penance and Matrimony, that give the book an added value. Such a series as this is a happy indication that American scholarship is not inert.

**Immigration from Various Angles.**—Annie Marion MacLean treats in "Modern Immigration" (Lippincott) the problem as it affects the United States, Canada, New Zealand, Australia, South Africa, Brazil and Argentine. While these countries have much in common each has its peculiar difficulties to face. The authoress marshalls an array of statistics which afford a basis of comparison for our immigration policy and that of other countries. The immigration laws are thoroughly discussed and extensive appendices include all recent Immigration Acts and Naturalization Laws. Sociologists and economists will not agree with many conclusions and with much that is said about the relationship of the natural and cultural characteristics of immigrants and their fecundity.

In "The Italian Immigrant" (Boston: Christopher Publishing House, \$1.00), John H. Mariano sets forth the outstanding legal problems that involve Italian immigrants. His professional experience qualifies him for the work and those who have to administer our laws or handle litigation for immigrants will find much in the book that is useful. Dr. Mariano insists that facts disprove the common belief that Italian immigrants include a greater proportion of criminally inclined than others. The real problem is with their American offspring. To help them he would have all Italians get behind the Italian Child Welfare Committee and notes that the only one in New York is that connected with the Catholic Big Brothers.

"The House of America" (Boston: Christopher Publishing House, \$2.00), by Richard D. Law Guardia presents in fiction form the difficulties that face immigrants. The author tells us his characters and their vicissitudes are real. Distance lends enchantment but their arrival is a rude awakening. The book is an appeal for American culture and influence to serve America's adopted sons and daughters who represent mighty forces in American life. Unfortunately it is poorly proof-read.

**Daily Life in Greece and Rome.**—In the two hundred odd pages of "Rome of the Kings" (Dutton, \$3.00), Ida Thallon Hill has correlated from the findings of archeology a vast amount of actual material that attests to her industry in research. In a manner graciously free of professional terminology, she strives to give a sharper vision of the past by her study of geographical settings, of various articles in current use in Rome, and of customs then dominant. Livy and Virgil are made the focal points of interest. Talented and trained minds, blessed at least slightly with the luxury of leisure, will doubtless find the observations in this book curiously stimulating and attractive. Happily, the assertion that the book is indispensable to the teacher either of Roman history or of Latin Literature is not the author's. The data that Miss Hill has gathered, however, will serve to help teachers visualize for their classes the lives and times of the classical writers.

William Stearns Davis adds another picture of ancient civilization, "A Day in Old Rome" (Allyn and Bacon, \$1.80) to his excellent study "A Day in Old Athens." Rome under Hadrian has been chosen in order that interest might be concentrated on the city and its population when Rome was architecturally nearing completion. Mr. Davis has given a scholarly and vividly interesting account of the great city. Religion, education, politics, economic and social conditions are treated exhaustively and as a rule, with commendable delicacy. The numerous illustrations add much to a work from which the textbook arrangement should not be allowed to deter the lay reader.

In a series of most interesting sketches, "The Days of Alkibiades" (Longmans, Green, \$2.50), Cyril Edward Robinson presents a broad view of the habits, customs and life in general of the Golden Age of Greece. The author's aim is professedly to arouse an appreciation for a bygone period that has left its indelible mark upon the culture and civilization of the world. The opening chapter introduces the versatile Alkibiades about whom the sketches are grouped. He appears as the typical Athenian, the athlete, the religious devotee at Eleusis, the man about town and the statesman. The easy style makes a fine vehicle for the instruction given in the book.

**Guides to Literature.**—That Long's "History of English Literature" has signally failed to give a just appreciation of England before the Reformation is the contention admirably proved by Terence L. Connolly, S. J., in his "Introduction to Chaucer and Langland" (Fordham University Press). In view of the testimony presented by Father Connolly in regard to the Church's constant attitude of fairness and tolerance throughout the Middle Ages, the synopses presented at the beginning of the various chapters of Long's work are obviously false and inaccurate summaries of historical events and social conditions. Taking a larger view of his subject, Father Connolly dispels such myths as that claiming Chaucer as a forerunner of the English Reformation, as that other which assigns the first translation of the Bible in English to Wyclif, and again as that making Langland a Protestant in his "Piers Plowman." These six chapters on the Ages of Faith, the Great Plague, Religious Impostors, Chaucer, Langland and Wyclif are replete with facts and intelligent in interpretation.

The essential value of Cardinal Newman's lectures on "The Present Position of Catholics in England" is as great today as it was nearly seventy-five years ago. They should be a staple reading and study of every student in every Catholic college. The reasons for this are as obvious as they are conclusive and numerous. In his edition for school use, "Lectures on the Present Position of Catholics in England" (Chicago: Loyola Press, \$1.30), Daniel M. O'Connell, S. J. has filled a need by producing a luxury. His volume is perfect as a text; it is, moreover, illustrated by practical notes and instructive suggestions. It is, probably, the only textbook that prints the lectures in their entirety. It is one of the few books that comment on the lectures

intelligently. Unfortunately, the edition lacks an index. It seems to have been prepared before the publication of Joseph J. Reilly's "Newman as a Man of Letters" and of Bertram Newman's "Cardinal Newman."

A remarkably well-balanced and varied survey of English poetry selections is offered by John F. Quinn, S. J., in his revised edition of "Loyola Book of Verse" (Chicago: Loyola Press. \$1.00). For class use it should replace, profitably, the anthologies now generally used. The poems are arranged according to species and not chronology; the biographical, critical and textual notes are placed with the poem and not at the end of the book. If the editor had good reasons for excluding Shakespeare and others from his volume, he does not state them.

According to the foreword of "Prose and Poetry of the Revolution" (Crowell. \$1.50), edited by Frederick C. Prescott and John H. Nelson, the "extracts represent our literature from 1765 to 1789." The volume is a companion to "Colonial Prose and Poetry." The prose selections include extracts from Hamilton, Jefferson, Patrick Henry and Thomas Paine, the verse from Freneau, Hopkinson, Trumbull and Dwight. It is a useful anthology for students of American literature. Though the literary value of the authors represented may not be high, the historical aspect of their work is important.

**Modern Plays.**—John Drinkwater, continuing his attempt to make biography live on the stage, has prepared a semi-tragedy entitled "Robert Burns" (Houghton, Mifflin. \$1.50). Historically, the play interprets Burns' character with tenderness and sympathy, excusing as far as possible his weaknesses. It follows his career from his unknown days at Mauchline through his enthusiastic welcome in Edinburgh to Dumfries where he lay dying. One of the most interesting scenes is that of the memorable meeting, so diversely recorded, of Burns and Scott in the house of Ferguson. Structurally, the play is built around Burns' lyrics; in fact it merely gives a setting for the singing of the poems. With a sweet-voiced singer in the title role, the play should furnish a pleasant musical entertainment.

Realism of a kind that is depressing both in literature and life is presented in "Three Plays" (Macmillan), by Padraic Colum. That the plays have had an appeal is indicated by this second edition. The traits of character displayed are dark, offset by little in the way of humor or noble emotions. From the viewpoint of an Irishman, there is tragedy in all three of them, even in the joyless comedy or satire of "The Fiddler's House" and "The Land." "Thomas Muskerry" is meant for tragedy only, though poor Muskerry has not enough fight in him to make him tragic. He is only pitiable.

Every attempt to dress up the Gospel narrative is a sacrifice of pure literature. The best presentation of the tragedy of Calvary is that given by the Evangelists. "The Trial of Jesus" (Macmillan. \$1.75), by John Masfield, may be regarded as sincere but it cannot be accepted as successful. It misinterprets the life and words of Jesus, it is woefully mistaken in its characterization of Peter and Judas, of Pilate and the Jewish judges, and, in general, it falsifies the Gospel narrative. Even in its technique it has little to recommend it.

An interesting, comprehensive and concise textbook of contemporary drama is "A Book of Modern Plays" (Scott, Foresman), edited by George R. Coffman. It suggests a definite method of study in a subject otherwise most indefinite. Seven plays, dating from Robertson to Lady Gregory, are included; the commentary is such that the student is stimulated to read other plays by the authors listed. Even the order of the plays very effectively illustrates the changes in the drama during the past sixty years, especially that in which plot artifices, which brought about the happy endings at any cost, have yielded to the realism of Ibsen and O'Neill which makes the characters face an issue to its bitter finish.

**It Happened in Rome. No More Parades. The Tortoiseshell Cat. The Glass Window. Harper Prize Short Stories. Matrix. Yellow Fingers.**

Some new and agreeable features have been introduced into the latest novel of Isabel C. Clarke, "It Happened in Rome" (Benziger. \$2.00), with the result that it is one of her most satisfying stories. She continues to contrast the truth and beauty of Catholicism with the drabness and yet militancy of the sects; she again analyzes and dramatizes the problems of divorce and mixed marriage. But she has created a different type of heroine, admirable in herself but unfortunate in her attractiveness. Jane is one of the best types that Miss Clarke has portrayed. Loyal to her recreant husband, combating the inducements to free herself from him, innocently attracting admirers who are pledged to others, she grows in charm and wisdom until she gains true happiness. The splendor of Rome during the Holy Year forms the setting for the action.

The few sophisticates who read "Some Do Not," by Ford Maddox Ford, will recall that the mentally baffling character, Tietjens, was embarking for war. In "No More Parades" (A. and C. Boni. \$2.50), an unchanged Tietjens broods over himself and the war in a base-camp. At the end, he is preparing to go up to the "line" and his reactions there will constitute a third volume in this debilitating series. The books make neither easy nor healthful reading. Tietjens is a tragic but undoubtedly insane creature; Sylvia, his wife, is a cruel pagan-in-fact though a Catholic-in-name. Despite Mr. Ford's preface, he is truly responsible for his characters and their unmoral opinions.

Written in much the same fashion of narration as the above mentioned book is "The Tortoiseshell Cat" (Boni and Live-right. \$2.50), by Naomi G. Royde-Smith. The novel has been well received in England, the blurb states; the welcome, probably, was by the strident radicals and not the staid conservatives. It is predominantly a novel of women, with men merely sketched in. It begins and it ends in the fashion of modern novels; no care is given to the technical unbuilding of a plot. It is maturely clever in exposition. Beneath the bland surface, however, it succeeds in transmitting to the knowing reader a very definite bit of decadence.

Lucy Furman knows the Kentucky mountains. Were one inclined to doubt this statement, a perusal of her latest novel "The Glass Window" (Little, Brown. \$2.00) would dissolve all skepticism. Therein one will find a study of human nature in the rough and of the mutual influx of diverse social strata, made attractive by the charm of romance and the unrealities, but possibilities, of fiction. The plot is not at all involved. It develops quietly and simply. Two Eastern women settle in the midst of the Kentucky Primitives of a generation ago and teach and are taught. Each experiences the emotions of a happy romance, and each has a mission in life. The tale is clean, the moral excellent.

Substantial awards have been given to the dozen stories contained in "The Harper Prize Short Stories" (Harper. \$2.00). Most of them deserve their honors. They are finished in art and satisfying in content. Their subjects range through varied strata of society and depict instances snatched from life both in its natural and its strange moods. Not all of the selections are ennobling; some few of them are of situations about which the young are supposed to be ignorant. In general, they are typical of the higher art of magazine fiction.

In "Matrix" (Seltzer. \$2.00), Melvin P. Levy is spokesman for those who are discontented in a puerile way with convention and accepted morality. He cannot be called iconoclastic for he has only the vaguest notions of the icons which disturb him. The story is that of a young man's growth. It is a weak cry against the modern world, this troublesome, mysterious world but still a world that could be bettered by saner men and women.

Gene Wright has taken the familiar eastern setting and told a tale of adventure in "Yellow Fingers" (Lippincott. \$2.00), about a white girl's experience with Chinese villains. A remarkable escape figures in the plot. It is just one of the many tales that come off the presses during the seasonal output.



## Communications

*The editors are not responsible for opinions expressed in this department*

### Fruits of Non-Catholic Colleges

To the Editor of AMERICA:

In AMERICA for December 5 I have just read the editorial, "Education at the Secular College." It brings to my mind this instance: We had a promising boy here in Brooklyn who became a student at Dartmouth. He was a good Catholic. He attended the parish school, and later went to one of our Catholic colleges. There, he won fame as an athlete. That fame brought inducements from Dartmouth. He entered and became one of the leaders in baseball, football and the other sports. But he lost his Faith. When he came home for vacation, he did not even go to Mass. When some of his old friends spoke to him, the answer was: "Cut that out; I am through with the Church!"

Of course, he is just one, but straws show which way the wind blows. We can only guess at the number of boys and girls who once knelt at the altar rail with fervor and frequency, who are now spiritual, yes, and physical wrecks, because they went to pagan schools. There they found what they call "society," but for that bauble they gave up the pearl of great price.

Brooklyn.

JOHN L. BELFORD.

### The O'Fallon Ceremonies

To the Editor of AMERICA:

As a priest heartily in accord with the "Liturgical Apostolate" I have followed with interest the articles in your Review on liturgical subjects. I have been particularly appreciative of Father Ellard's enthusiastic contributions. However, his recent paper, "A Pilgrimage and a Vision" (Dec. 12), on the O'Fallon ceremonies was a disappointment for it gives the impression that he endorses them for imitation: "everything unfamiliar at O'Fallon represents a bringing back of old customs." While nothing is more desirable than a return to the liturgical ideals of Mother Church, a wise distinction must ever be made between what she officially encourages and the excrescences on her liturgy which express private taste or devotion. Because the music of the opera house was grafted on the music of the sanctuary the reform of Pius X was in great part necessitated.

The missal is the priest's guide for celebrating the Holy Mysteries. It is an admitted principle that he has no right to add or subtract therefrom without ecclesiastical approval and may offend equally by going beyond or against their prescriptions. In the United States moreover the Roman rite is the common norm. With this in mind most of the unfamiliar scenes at O'Fallon can hardly justify imitation.

A cushion for the missal and an ikon for the Pax, however uncommon, are still part of approved liturgical paraphernalia but a crucifix with corpus robed in alb, stole and cope, has never had universal vogue and a sermon between the *Asperges* and the Mass is hardly a return to old customs. A long list of official decrees makes clear the mind of the Church regarding the use of incense at High Mass without ministers, though in this respect St. Louis enjoys a Papal Indult not shared by most other American dioceses.

The dress of the altar-boys at O'Fallon may be impressive but the Congregation of Rites has forbidden anything besides the cassock and surplice. Even ordained acolytes may not use amices, gloves and the like. As for reliquaries, their place during Mass is on the altar, not suspended from the necks of the altar-boys.

Doubtless the offertory scene at O'Fallon is a reversion to old times. But just now our rubrics make no provision for an interruption of Mass at that time for offerings from the Faithful. If the custom is to be brought back it belongs to Rome, not to convent chaplains or country pastors.

Let us have a revival in liturgical observance by all means but let it be wholly according to the mind of the Church. To my

humble way of thinking it must begin with us priests and our altar-boys following the directions already prescribed for altar etiquette. When our bearing at the altar is edifying and dignified the people on the other side of the rail will find something to attract them to follow the ceremonies without adding theatrical frills. We have plenty of expert stage directions for the great drama without introducing others; let these be accurately followed and the spectators witnessing the tragedy of Calvary in our Churches will readily enter into its spirit.

New York.

W. O. W.

### Justice in Decay

To the Editor of AMERICA:

Apropos of John Wiltbye's recent article "Why not shoot the professor," might I ask: "Is there any justice in these United States?" If so it might be compared with a microscopic animal, that has to be put under the public's glass before it can be seen. Recently Leopold and Loeb were sentenced to life imprisonment for murder in the first degree, while the son of a poor man whose crime was not as heinous or as despicable as that of these scions of wealthy families, suffered the penalty.

Women enter court rooms relying mostly on a pathetic pose, and in a little way on a mediocre mouth-piece, depending on feminine wiles to sway a jury of men, chosen because they were not supposed to be biased, chosen because of their presumed justice, yet who will let a criminal loose upon a helpless public for a smile and a few tears. They refuse to let insane people rove the streets at large, yet they let a murderer who is infinitely worse free to continue his or her destructive work.

In England we have seen trial, sentence and execution, all completed in a month's time. In the United States it takes more than a month's time for attorneys to collect evidence for a murder in cold blood.

If a criminal is finally sentenced he need but remember the old saying, "try, try again," and success and a free life will be his at last after he has passed from court to court.

New York.

AUGUSTINE MARTELL.

### Views on Prohibition

To the Editor of AMERICA:

"What does AMERICA Advocate?" In the issue of AMERICA for October 31 I read an article by W. L. under that heading. Although an ardent admirer of Father Blakely and his writings, I nevertheless coincide with the views of W. L. in some measure, at least, regarding Father Blakely's "poor man's club" (saloon).

Though a "teetotaler" for a number of years previous to Mr. Volstead in action, I do not hold the usual prohibitionist's views and feel that what the Good Lord Himself has tolerated and even sanctioned by His first miracle at the Wedding Feast, it is not for us miserable creatures to attempt, in our ignorance and pride, to legislate from the earth.

Of course, we know or should know, that Father Blakely's conception of the "poor man's club," though a saloon, it is true, is far different from what constituted the great bulk of those formerly in operation, and whose sole existence was to get the money, with an utter disregard for things moral.

He doubtless conceived this "poor man's club" as it should be run: decent, honest, clean, with a knowledge of and regard for the families of his customers—that they might not suffer for want of necessities because of the bread-earner's overindulgence, etc., etc. That there were some rare, isolated instances of such saloon-keepers, I can conceive as possible, though I fear that those in the mind of Father Blakely were mostly idealistic and not real.

As a practical proposition, I think it a misnomer to term them a "poor man's club." In my early days I knew of one or two saloons that were operated by men as deeply Christian as perhaps the average good Christian, and yet I have known their places to be the cause of many a heartache and struggle on the part of the faithful wife to "carry on" because of meager wages, made

more meager by money unwisely spent there. Hence, their approval by Father Blakely and yourself under today's existing conditions, strikes me as unwise and hurtful.

On the supposition that the much talked of light wines and beer might in the years to come be legalized for sale in bulk form (bottles), and not to be drunk at place of purchase, I would rather put this ideal before AMERICA's readers.

Let the "poor man's club" be his home where he belongs, just as much so as the dear wife, who through all the day has labored also, under far more wearing conditions, caring for the children, and who likewise needs recreation and refreshment. Let them there, jointly or with a few friends added if need be, enjoy together a little of that which "maketh the heart glad and drives dull care away," and which under the environment of home influence will impose the needed restraint which was entirely lacking in the saloon, no matter how loftily run.

New York.

V. R.

To the Editor of AMERICA:

In re the plaintive plaint of W. L. may I observe that W. L. runs true to the Prohibitionist type in misrepresenting—unconsciously, let us assume—what Father Blakely actually said about the "saloon." Father Blakely explained quite clearly what he meant by "saloon"; W. L. attributes to him something he never said, and then accuses him of pleading for the return of centers of public disorder.

If a tithe of the money and energy spent in furthering national prohibition were employed in regulating shops for the sale of non-poisonous liquors, we should be much nearer temperance than we now are. I do not know how extensive is the acquaintance of W. L. with saloons, but my own limited experience taught me that "carousing, ribaldry and drunken brawls" were restricted to the low-class saloon. Of course, one could find these things, if he looked for them, and they can as easily be found today.

The Philadelphia *Public Ledger* for November 30 reports that sixty-three boys and girls between the ages of 16 and 20 years were arrested in one post-Prohibition saloon on the preceding morning, for "carousing, ribaldry and drunken brawls." The New York papers of the following day tell the story of a similar saloon in that city in which an all-night drinking bout of young people ended when one of them attacked another with an axe and killed him. If the rip-roaring Colonel Butler of Philadelphia, as honest a man as ever lived, and the zealous padlocking Mr. Emory Buckner of New York, are unable to keep the post-Prohibition saloon from "carousing, ribaldry and drunken brawls," it seems to me that Prohibition of the Volstead type is not enforceable.

As to the gentleman who hinted that the Volstead law should not be enforced, boil him in oil or put him in the Sing Sing prison cell lately vacated by that eminent Prohibitionist and professional bigot, Mr. William Anderson. Nor am I overwhelmed by Dr. Ryan. I have never heard that he was gifted with infallibility, or that he claimed to be. It is not a question of whether or not Volstead prohibition has produced material benefits—unbiased testimony says it has not—but it is a larger question: "Does a good end justify bad means?" Volstead prohibition is illogical, unethical, unnatural, un-American and un-Christian, and should be permitted to fall into innocuous desuetude, as have other mischievous enactments.

Chicago.

M. E.

### "The Enemy"

To the Editor of AMERICA:

In "The Enemy," a striking presentation of some of the horrors of war, staged in New York City, Channing Pollock depicts war as it is and shows some of its effects. The "enemy," pointed out by this playwright is "Hate." The play is clean, virile and educational.

The old saying, "In time of peace prepare for war," should be replaced by this: *In time of peace organize to make war impossible.* We must stop "the next war" now. If the minds of men are

free from the causes of hate, war will not come. "Peace," writes one editor, "is something more than a mere cessation of fighting; it is a state of mind in which there is no war-purpose."

The only thing that stands in the way of making this a world of peaceful, prosperous people is the spirit of selfishness. The greatest present-day need is the spirit of love, faith and unselfish service. When we make up our minds to solve our problems in the spirit of good will we shall have a worthwhile world. We must cooperate to change the war-thought to the thought of peace and good will.

Springfield, Mass.

H. F. KENDALL.

### "How Catholic Dailies Can Be Established"

To the Editor of AMERICA:

An interesting and thought-provoking letter is that in AMERICA for October 4: "How Catholic Dailies can be established." Frankly, the first thought it suggested to the writer was that no one who at this late date does not know, or deliberately ignores the fact that we have had a wide-awake Catholic daily in the language of the country ever since it was auspiciously launched on the National Birthday, July 4, 1920, could hardly hope to inspire much confidence, or arouse much enthusiasm among an ignorant and indifferent public.

There are several ways of establishing Catholic dailies, but the only successful one out of many discussed at the time, was the one adopted by the *Daily American Tribune* which consisted in expanding a weekly into a bi-weekly, a tri-weekly, and finally a full fledged daily. It carries all the features suggested and boasts a quadruple news service, namely, the International News Service, the United Press Service, the N. C. W. C. News Service, and its own special correspondents, local, national, and international. It offers the best features of the most up-to-date secular dailies besides several rather unique and original features, such as "The Tiny American" for the little folks, and the "Home Circle" and "Young Peoples' Page," in which scores of correspondents who have never seen each other except in their photos, carry on the most animated discussions, often sparkling with wit and humor, and always full of the life and vitality of youth.

The actual experience of our "only Catholic daily" is far more reliable than untried theories, and so far it has steered clear of shoals and reefs, and weathered all storms, the most terrible and disheartening of which undoubtedly was the sudden and entirely unexpected death in an auto accident of its founder and editor-in-chief, Nicholas Gonner, K.S.G., together with his daughter and Mr. Schroeder who were on their way to Milwaukee for the very purpose of introducing a Catholic daily in that city! Any enterprise that could surmount so overwhelming a catastrophe deserves the hearty support of all the Catholics of the United States, at least till some other city than Dubuque has the courage to follow its example. And now, as I write, comes the opportunity for all to share the burden as well as the glory of this most praiseworthy enterprise which means so much to Catholics and the Church in this country.

Today's *Daily American Tribune* announces in a full page advertisement that it has "reached the crossroads" in Catholic daily journalism, that the time has come when additional capital is needed to expand its activities, and that stock will be issued for this purpose, thus enabling all Catholics, clergy, laity, present and future patrons, to prove the sincerity of the demand for a Catholic daily paper, and share with its courageous founders the glory of promoting so noble and patriotic an enterprise.

Next year the United States will pay signal tribute to the "King of Kings and Lord of Lords" in the International Eucharistic Congress assembled for the first time in history under the folds of the Star Spangled Banner. Let us have at least one Catholic daily to do the daily honors to our distinguished Guest and His royal retinue, and not leave it all to the secular press! A line to the manager, J. P. Gonner, Dubuque, Iowa, will bring full particulars.

White Bear Lake, Minn.

WM. F. MARKOE.